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THE COLORED AMERICAN MAGAZINE. 16

VOL. XII.

JANUARY, 1907.

NO. 1

THE MONTH

Dr. Lyman Abbott at Shaw University

DR. LYMAN ABBOTT recently addressed the teachers and students of Shaw University; during his remarks, he congratulated the Negro race on making the most phenomenal progress, in fifty years, known to any race in history. He contrasted the condition of 1856 with the condition of 1906, congratulating the South on the happy adjustment of itself amidst unsettled conditions since the war; that the southern people had done well with the problems in hand; that the Negro race had great opportunities in America and that those opportunities could be best enjoyed by the race taking pride in itself. He stated that the best leaders of the race were to be from among the members of the race itself, and every Negro should be proud of his race and be glad of identification therewith; that an engine could not pull a train of cars without being attached to the cars, and leaders could not lead the race without being identified with it; that it is not enough to sing, "I want to be like Jesus" and fold our arms in resignation, but that we should get out

and do the things that Jesus did. Consecration was better than resignation.

In some of the above utterances, Dr. Abbott agrees with Booker T. Washington, touching the matter of race pride.

Dr. M. W. Gilbert, recently stated from the pulpit in Mt. Olivet Church in New York, in introducing a colored man whose identification with the colored race could only be guessed at, that he was proud of the fact that so many colored men and women who would have no trouble in passing for white, would not do so but were rather proud to be identified with the Negro race.

Dr. Abbott's advocacy of race pride is very timely and while it may seem to be another way of stating that white people prefer Negroes to segregate, yet we think Dr. Abbott's idea is philosophically correct.

His idea, however, about the happy adjustment of the southern people to conditions since the war, is not so freely subscribed to by us, when we remember that Negroes in nearly every southern state are disfranchised, and that "Jim Crow" cars and "Jim Crow" everything is the Negro's portion from Mary-

land to Texas ; but of course Dr. Abbott did not have to ride in "Jim Crow" cars while he was in the South and did not have to fast all day because he could not get a lunch, and his wife was not insulted by drunken ruffians who make it a point to use the tin cup in the "Jim Crow" cars in taking their liquor 'mid curses and "billingsgate" galore. It is not expected that he should feel our burdens as we do.

Dr. and Mrs. Abbott expressed themselves as being highly pleased with the music and entertainment which was given them at Shaw University.

Is the Negro's Appendix a Sign of Progress?

At the Southern Surgical and Gynecological Society, which recently held its annual session in Baltimore, Md., after discussing the replies, made to his inquiries, of other physicians on the subject, Dr. Royster said it might seem that a majority vote was on the side of those that believe in the rarity of appendicitis in the Negro race. Of one thing he was quite certain, however, appendicitis is increasing in frequency among Negroes not only relatively but absolutely.

The question had a sociological as well as a medical side. The Negro in this country was advancing with steady strides and being civilized simply by contact with the Caucasian race. Isolated from the whole white family, however, he would be as he is now in Africa—free from the race problem and appendicitis.

Prior to the Civil War it was rarely that Negroes in the South had consumption or yellow fever ; but now

they are outstripping the whites in their propensity for these ailments, which is attributed to the fact that Negroes are taking on with civilized habits, civilized diseases also. It is promulgated as a scientific truth that savages invariably have sound teeth, and that toothache, the dreaded resultant of decayed molars and incisors is an index of civilization. Negroes have the toothache, and from the profusion of gold filling we sometimes see, we judge they have bad teeth also, and can now exhibit our "grinning" civilized gold instead of "ivory."

A Medical View of the Negro Problem

[Literary Digest]

The subject of the status and future of the Negro race in this country is treated, after a thorough study lasting for years, by Dr. Bean in *The Century Magazine*. From an investigation of the Negro brain, this writer is led to believe that there are characteristics in it which will prevent the race from advancement along the lines that have won supremacy for the white man. His conclusions are thus summarized by an editorial writer in *The Medical Times* (New York, November), who says:

"The Anglo-Saxon is domineering and dominant, possessing will-power, self-control, and all the higher attributes of the subjective self, with great reasoning power and highly developed ethical and esthetic faculties. The Negro, on the other hand, is objective ; he is affectionate, emotional, sensual, and passionate. He loves show, ostentation, and approbation ; he has an undeveloped artistic power and taste, loving melody and rude poetry. But he is deficient in judgment, imitative rather than original, and very unstable in character and morals. The

white brain has a large frontal region; the other is larger behind. Fundamentally they are extremes in evolution."

The oft-repeated statement that the famous men of the Negro race are not pure Negroes ethnically is accepted by Dr. Bean, who points out that such men as Dumas, Booker Washington, and Tanner are altered by heredity and environment. Again, he notes that a serious mistake is made in classifying all Negroes as the same. The lowest Negroes may spring from Hottentots or Bushmen, while a higher order comes from the Guinea-coast negro with his velvety skin, low stature, and well-knit, muscular body. Then come the high-class Guinea-coast Negroes or Soudanese, who are handsome, tall and well proportioned. They are natural mechanics and form the best group the South contains. To quote further:

"Again come the Kafirs and the mulattos; they show the Semitic type or Hamitic type grafted on the Negro. They are bright but dishonest, making excellent house servants if under proper discipline. The mulatto contains more or less white blood and often combines the bad attributes of the two races, showing the sensuality of the aboriginal African with the energy of the Caucasian, and lacking the self-control of the Anglo Saxon and the amiability of pure Negro.

"This is an old problem and not entirely confined to America, for it exists in Egypt, South Africa, Haiti, and South America. Before the Civil War, in another phase it was far more acute. The moderate people of those days endeavored to drive back the Negro to Africa; we have to-day Liberia, founded by the American Colonization Society. But it was a failure, for the Negro will not go back to his ancient wilds. Hence the prob-

lem must be worked out here. It needs patience, Christian forbearance, and time, but it will be worked out properly, but only by remembering what the Negro is and how diverse the race is in types and attributes."

It is interesting, and pitiable to note how anxious some people are to read the Negro out of the pale of civilized races either by some chimerical, impossible theory, or through the propagation of some so called scientific discovery like the above; and concerning all such the race need lose no sleep. From the time the first white man ever saw the first black man some thimble headed Caucasian has been at it. Calhoun once said that when he had found a Negro who could conjugate a Greek verb and parse a Greek noun, he would then subscribe to the theory of his susceptibility to the white man's civilization.

The slave oligarchy from Brownlow down waded into this subject with sleepless vigor in their efforts to justify slavery. All their theories that Negroes shouldn't be taught to read because they couldn't be bettered; and that Negroes shouldn't be freed since they were too ignorant and would starve; that they shouldn't be enfranchised because they couldn't vote intelligently, have been exploded with time. The South has found that they could vote, and because they voted Republican, against the Southern oligarchy, the recent disfranchising amendments have come about.

We heard of a more novel theory recently from a noted Southern divine to the effect that though admitting the Negro's capacity to master a profession,

still this was inevitably done at the peril of his health, and that culture, though improving the Negro's mind, always destroyed his body. And behold Dr. Bean above quoted is another prophet whose theories are not at all new, and are contradicted by the irrefutable facts of history.

It is no longer a question in this country of what the Negro can do, for some Negro has done about everything that others have done; but the question now is, What will the whites let him do?

White supremacy is the modern expression of prejudice against the race, and its slogan is to deny the Negro the privilege of accomplishment not, forsooth, because he can not accomplish, but because he is a Negro. It used to be, "Run, nigger, run, the white man'll git you," but now it's "Run, white man, run, or the nigger will git you."

Bishop Smith Sails For Africa

Bishop Charles Spencer Smith of the African M. E. Church is now on his way to the West Coast of Africa for the purpose of holding the annual conference of his connection. Accompanying Bishop Smith is Bishop I. B. Scott, of the M. E. Church. Prior to his departure from this city Bishop Smith was tendered a reception at the Bethel A. M. E. Church, in West 25th street, in which prominent clergymen of his denomination participated.

On the day that he sailed from these shores for Liverpool many friends gathered at the pier to bid him "bon voyage."

Results Wanted, Not Theories

There are hundreds of most excellent men and women doing a great service for their race and country by their unceasing, intelligent and effective work among the Afro-American people of the United States. They deserve the well earned plaudits of their compeers and all patriotic citizens. They are accentuating the solution of the so called Negro problem; they are laying the proper foundation for the future; they are doing in a private way what, perhaps, the Nation has neglected to do in a public way. Some of them are working along industrial lines, and some along lines more particularly classified as "professional;" but in the last analysis they all have in view the same general purpose, to wit: race uplifting. Their differences are only differences of method and not of principle, and there should be no friction. There should exist that fellow feeling characteristic of co-workers in a high and noble cause. Petty differences should be thrown aside, remembering that the cause they have espoused is too great and urgent to admit of strife. This is no time for such things. Hair-splitting technicalities constantly put forward and magnified, discussed and harped upon to the delay and detriment of results will prove as fatal to a race's ailment as to that of the sole individual who is allowed to die while the physicians are discussing the propriety of taking hold of the case because, forsooth, one is an allopath while the other is a homeopath. Results are what we need and he who can bring about such, honestly and honorably, is the right person in the right place.

Something Good in Arkansas

Although the Hon. Jeff Davis, Senator-elect and erstwhile mobocrat and over-time worker in his abuse of the Negro and advocacy of the repeal of the Fifteenth Amendment, lives in Arkansas, yet the good white people of that borough at a point recently honored by the presence of Bishop Lee during a sitting of the A. M. E. Conference there, had the "audacity" to present the bishop a gold-headed cane. Even at this distance some people will tremble in their boots at the thought of the bishop taking it. Just think how such a thing would look—a Negro being presented with a cane from a number of Arkansas white men, and a gold-headed cane at that. Aside from the thought that it is seldom a white man allows himself to be separated from "his gold," the other thought that it was given as a token of their esteem and respect almost strikes us dumb. Surely the world "do move," and we say hurrah for Arkansas!

Emile Zola's Children

It will be remembered that Zola, the noted French writer, was a dear lover of children, and endured with much pain and sorrow the fact that Madam Zola bore him no offspring. The result was two or three illegitimate births, according to the morganic custom of the Continent, by which the novelist, it is thought, was attempting to satisfy a ruling philagenitiveness.

Zola is dead, and for his "indiscretion" the Royal Academy refused him admission; but though thus punished for his wife's sake, yet that same wife

now comes forward and is asking the President of France to give his signature in legitimating this spurious issue, that the children may bear Zola's name.

Surely the world does not see things as a wife sees them; and in this incident too the celebrated Dreyfus affair figures. Zola was Dreyfus' friend, and so the anti-Dreyfusites are now opposing Madam Zola's efforts to have her husband's morganic issue legitimated.

This leads us to the query—"Suppose there were a wholesale legitimating of issue in the South?" Wouldn't there be a mighty "rattling of dry bones?" And wouldn't that be the most effectual means of rooting out the bastard habit of this section—and, perhaps, this country? The colored man has a miserably poor example for right living in the host of bastard-getting white men whom he so frequently meets, and who, generally speaking, are blatant advocates of white supremacy.

Negroes, we are proud to say, are more and more learning to choose between the chaff and the wheat, and are imitating the virtues of the brother in white rather than his vices.

Thomas Dixon Gives to a Colored Church

Rev. Thomas Dixon, author of "The Clansman," has given the First Baptist Church of Raleigh, N. C., the price of a window for their new church edifice. Will this compensate for his alleged statement that he didn't believe there was a virtuous colored woman above twelve years of age in America? Could this be called a tainted gift, coming from such a source?

The President Still Our Friend

View it otherwise as some of us will, the popularity of the President is undiminished. His personality during the recent election was very apparent, and many a man elected would have been left at home had it not been for his support, and belief on the part of the people that they would be helpful rather than antagonistic in carrying out the policies of his administration, and if the President decides to again be a candidate the colored vote will not be sufficient to defeat him. He has been, as he well says, our friend, and our confidence in him up to the soldier incident was greater than in any other President since the days of Lincoln. To what party would we go—the Dem-

ocratic party will be dominated by the Morgans, Tillmans and Vardamans, who do not want us, and even though Bryan were elected they would influence his administration to our disadvantage. Bryan would not be a Grover Cleveland. Let us be sane on this question. Let us continue to stand out in support of the reinstatement of the innocent of Companies B, C and D, and for the punishment of the guilty.

The colored people have never been Anarchists, nor have they ever offered insult to their President. Let us reason together. President Roosevelt, we believe, has made a mistake in dismissing without honor all of the soldiers, but we believe he is still our friend and the error will yet be corrected.

Doing Common Things in an Uncommon Way

BY ROBERT RUSSA MOTON

PEOPLE often marvel at the wonderful growth in power and proficiency of the Tuskegee Normal and Industrial Institute when its illustrious principal is obliged to spend so much of his time away from the institution. They wonder if Tuskegee does not seriously suffer by the lack of constant personal supervision of Dr. Washington. These are perfectly natural questions no doubt, and while the school must in the very nature of things feel the absence of its principal, it does not suffer as much as a casual observation would seem to indicate.

Tuskegee Institute is so thoroughly interwoven with the life of its founder it is impossible to consider the school apart from its principal. In considering Tuskegee then one must remember that this school is very well organized; that Dr. Washington has gathered about him as choice a corps of workers as the race has produced. The superintendents of all the departments are experts in their line, and in loyal co-operation, they are all earnestly endeavoring to reach the highest ideal obtainable by an institution so unique and so far-reaching in its effects upon the world in general and



BOOKER T. WASHINGTON

the Negro in particular. The ideals of Tuskegee are the ideals of its founder. Indeed it is a concrete actualization of the possibilities of the Negro along lines of practical and technical education.

That a Negro could in an old church, upon poor land in a poor community, build in twenty five years an institution of such magnificent proportions and doing such a splendid work, was forty years ago almost unthought of.

When away from Tuskegee, as he is so often obliged to be, Dr. Washington, through his very efficient executive secretary, Mr. Emmett J. Scott, is by a system all their own, kept informed daily on every phase of the work of the school. When at the school he is continually on the go, early and late, in season and out.

On a visit to Tuskegee I remember coming out of his house very quietly at 5 o'clock one morning, for fear of waking any one. I knew Dr. Washing-

ton had been holding a council meeting quite late into the night before. Coming from Hampton, I wanted to see how the students got out in the morning—the stable boys and milkers, cooks and bakers. I went to the bakery—it was not yet day light—and to my great surprise I found Dr. Washington observing the work of the bakers, questioning as to the amount of flour used and cautioning them against waste, etc. I then went over to the stable and found that he had already been there and had left an order for a horse to be saddled. When he came to his breakfast at 7 o'clock he had ridden over much of the large farm and had looked over the brick yard.

When Dr. Washington advises people to do the common things in an uncommon way, he is advising them to do what he is constantly doing in a very remarkable way. I was much interested in the interest he took in his fowls, turkeys, pea fowls, chickens; his looking after the setting hens, the number of eggs she could keep warm, etc. I remember also with what delight he was greeted by some pigs, Jersey Reds he said they were. They seemed, as did also the fowls, to recognize his voice. I observed his interest in the most insignificant shrub in his yard. In other words one is struck by the great contrast between the Washington delivering an address in New York at the Carl Shurz memorial meeting and the Washington down at Tuskegee feeding chickens and pigs.

I drove with him for some miles out from Tuskegee. I noticed he had a great many questions to ask almost

every old colored man he met, and we met many drawn by a mule or an ox and in vehicles in all stages of decay. He wanted to know about their cotton and corn crops. He asked after the health of the children, the number of hogs they had—indeed everything that touched the lives of those old colored people—his people—appealed to him. He took much more time with a Negro and his mule than he did with a prominent white banker of the town of Tuskegee.

I contrasted the Washington at Carnegie Hall shaking hands and receiving the congratulations from former President Cleveland and many other distinguished gentlemen, and the Washington shaking hands and advising the poor, ignorant, struggling black farmer of Alabama.

The two pictures are striking. Mr. Cleveland, the heir to all that opportunity can give, of ancestry, of education, of environment, of culture, of wealth, of honor, of fame, but withal glad to shake hands with and do honor to Booker Washington. On the other hand the poor Negro, disinherited as it were by a land that enslaved him, lynched by the man whose home he protected, kicked by a nation whose flag he defended,—yet struggling upwards against opposition and oppression and receiving from his white brother a stone when he asks only for a fair and equal chance. Yet he, too, can shake hands with Booker Washington and is assured of a more cordial greeting even than an ex-President of the United States.

What a wide chasm there is between

the ex-President of the United States and the poor cotton field hand of Alabama! How strange and striking the contrast between the Washington addressing the wealth and culture of New York and the Washington advising and sympathizing with the Alabama Negro; but they are one and the same Washington, with one purpose, one aim, one determination, the "doing of common things in an uncommon way," whether feeding pigs, cleaning chicken coops, advising and encouraging his mistreated people, lecturing his own 1600 students on the duties and responsibilities of American citizenship, or administering the affairs of his great institution, the one controlling, dominating force underlies all his actions. The Washington years ago making bricks and erecting buildings without money is the Washington crowned heads of Europe honored; the Washington sacrificing time, strength and labor for his people in the country districts of the South, is the Washington American wealth and culture honor.

The man who could do so well the "common things in an uncommon way" has also in a wonderful way done and is still doing the uncommon things in an uncommon way; whether pleading with his people or pleading for his people, whether as an educator or as a plain, simple, earnest, unselfish, devoted, practical, Christian man, all of which is not by any means common, he has nevertheless done in an uncommon way, and there is the secret of his success, the source of his power, the underlying principle of his life.

The Servant Problem

BY MRS. S. W. LAYTEN

TO SAY that the realm of domestic service and all that pertains to the relationship of employer and employee is on the verge of revolt one would be adjudged guilty of a wreckless use of the Queen's English, but we can with safety say that the realm is much disquieted, because the servant problem is a matter of serious discussion, North, South, East and West. Families are closing their homes and moving into apartments houses and hotels, complaining that it is impossible to secure good help. Their complaints are inefficiency, shift-

lessness, dishonesty and untidiness. These same complaints are also coming from the families who prefer to live at home. That the complaint is broadcast and the discussion of "What shall be done?" is general, is good reason to believe a satisfactory solution will come "some day"—when and how, are other questions for the wise head of "Father Time" to adjust, but we can even encourage speed in the decision of that sometimes deliberate pater. Firstly, women who are to enter domestic service must have some special and practical training. Secondly, employers must have a genuine interest in their servants, considering them humble members of their household and make it possible for them to have a little time for self-improvement.

We are seriously concerned about the large number of women of our race whose existence is lived among tubs, scrub brushes, pans, pots, and who by their skill in their places of service, and by their upright lives, are contributing much toward laying the foundation for the era when nothing shall be considered menial that is well done.

The Association for the Protection of Colored Women stands for better servants, better service and an increased number of better employers. The Association for the Protection of Colored women is the outgrowth of the Household Research Association, an inter-



MRS. S. W. LAYTEN

municipal league studying conditions affecting domestic service. Among the facts revealed by its investigations are methods employed by bad employment agencies who import large numbers of Negroes from the south, north and the demoralizing conditions which these Negroes meet and which environ them after their arrival in large northern cities. These agencies generally pay transportation, and charge the immigrant twice the regular fare, taking possession of bag and baggage, hence, they come consigned to the mercies of these employment agencies who send them to disorderly houses, both as servants and inmates. We would not be understood as condemning the employment agency business as a whole, no, for there are numbers of reliable agencies who deal fairly with their patrons and who use their influence, and some even their personal advice to improve both the moral and financial condition of working women, and to these, the Association will lend cheerfully its influence for help.

To illustrate that our stress in "large numbers coming North" is not over estimated, the Philadelphia Association had met and aided over four hundred and fifty colored women and girls and sixteen white women and girls in its work at the docks, during the first four months' experience and in the past year over one thousand. I am certain reports from New York will outnumber Philadelphia in same given time, while Baltimore and Washington and Chicago will favorably compare. This is perhaps one-third the number shipping here from Southern ports during that

period, as no Sunday boats were met, very few night boats, and perhaps a period of about three months in intervals of absence from the docks may be deducted from the whole time. This number was met almost exclusively at the Erricsson Pier, whose boats ply between Philadelphia and Baltimore, handling passengers from the Carolinas, Virginia, Maryland and Delaware. These girls generally arrive in a destitute condition, without friend or guide, with a lost or wrong address, and thus become easy victims of the unscrupulous men who lie in wait for them. To illustrate:

Our agent who daily meets the steamers on arrival from Southern ports has had to call in police aid to extricate the girls from the river sharks who had interrupted her, telling the girls, "Don't go with her, she will charge you." Another time a woman landed with her five children en route to Westfield, N. J., with only a few cents, having no idea what transportation would cost, nor in what state Westfield was. She only knew that she wanted to go to Westfield.

Young girls and children frequently arrive expecting friends to meet them, never suspecting there are hundreds of trains running here daily, nor that there are several railroad stations. These girls generally bring illegible and wrong addresses for the agent to ponder over and think out until she gets them located. Innocence is rarely respected, and many are robbed of their baggage and money almost upon arrival by the wharf sharks, who practice confidence and other games upon them. A man

and wife a short while ago from Atlantic City, en route to Baltimore, were robbed of every penny of their summer's earnings within less than half an hour, in broad day light, by one of these confidence men who accompanied them to buy a lunch, and on some pretext of making change took their money and suddenly disappeared.

These conditions answer many questions about the Negro in our slums and congested sections, jails, alms houses and hospitals. One of the plans of our association is to help by meeting these girls upon arrival, provide a home for them where training can be given, in order to fit them for conditions of service in the North, very different from the conditions in which they have lived and worked in the South.

In Philadelphia, this question of providing safe homes for these girls was to us very serious until July, 1905, when the late Mrs. John H. Converse, who was deeply interested in our work, helped us open the Home at 714 South Seventeenth Street, but the need of larger accommodations for lodgings and class work was so pressing that we were forced to move to our present location, 1506 Catherine Street, which we hope to be able to purchase for permanent use. Since then we have had large numbers of girls, some of whom yet claim and make it their home, living happily under many disadvantages because of our poverty.

In many instances I advise and prefer to send colored girls who have to struggle for a livelihood, to work as domestics in good families rather than have them work in public places, behind counters and in factories, where insults and temptations are more numerous. The position of the colored servant girl in a good family is far superior many times, to that of a white girl who stands behind the counter in a store or who works in a mill.

This association's work touches the most vital and hopeful phase of our racial development—the protection and industrial development of the masses of working women. The ultimate success of a people must be wrought through its industrial forces. The civilization of any people is conditioned by the standard of its womanhood.

We appeal to our "race pride" people to become interested in this work, believing it to be one of the most helpful ways of solving the so-called race problem, North as well as South. Few of us recognize the possible power of our people in domestic service—while our brilliant orators plead eloquently the Negroes' rights, their voices are seldom heard by the powers that be, but while those who serve acceptably and well, filling helpful positions of trust as domestics, are capable of creating a sentiment favorable to the Negro in his struggle for opportunity and a just verdict.

THE NATIONAL NEGRO BUSINESS LEAGUE will hold its next Convention in Topeka, Kansas, August 15, 16 and 17, 1907. We request our newspapers to give attention to this by publishing the dates.

General Henry E. Tremain

GEN. H. E. TREMAIN, President of the Republican Club of this city, has the thanks of the Negroes not only of this city but of the Nation, for his great address at the protest meeting held by the Constitution League, at the Philadelphia Academy of Music, to take action on President Roosevelt's dismissal of the three Negro companies. In these days, when it appears as if the Negroes are being deserted on all sides, it is encouraging to have a distinguished citizen like General Tremain stand up and demand justice and equity for the race. His argument before the great Philadelphia meeting as to the unconstitutionality of the President's action was sound to

the core, and all of Secretary of War Taft's sophistry and protestations of honorable action on the President's part can not offset General Tremain's very profound argument.

The address of ex-Congressman Geo. H. White was also well received by the great audience, and the meeting added much to the determination of the race to have this great wrong to the soldiers righted by Congress, or the resultant unhorsing of the Republican party in the Nation.

In the meantime the Negro hopes that General Tremain may be blessed with health and strength for still greater good to a now proscribed and persecuted race.

Interesting Maryland Notes

The colored people of Baltimore are showing splendid progress; they are accumulating property, and many are engaged in business. The local Business League, while not very active, is, however, under the direction of Mr. Harry T. Pratt, the president, exercising an influence in directing attention to the importance of greater effort along business lines. The newest effort is a five and ten-cent store managed by Mr. Handy.

The colored people of Catonsville are showing good progress; they have three churches and two grocery stores—one operated by a co-operative company and the other by Mr. and Mrs. Arnold Waters. The Negro population is 700.

Mr. W. H. Bates conducts a Grocery and Provision Store, and has been in business for 20 years. He has some very valuable property.

Negro Immigration Unsound, Impracticable and Retrogressive

BY R. ARCHER TRACY

THE alluring vision of a powerful African state reared up with unprecedented rapidity solely by Negro prowess and furnishing an exclusive elysium for the natives and their dusky brothers in exile, has inspired a theme for earnest discussion among some enthusiastic members of the Ethiopian family. Unfortunately, however, I find that while sentiment, poetry, and brilliant oratory are not wanting in their arguments, there is an entire absence of a rational basis.

That the lot of the American Negro is far from being a happy one, is only too clearly evident; but the way to remedy the evil is to be found in some other direction than a wholesale immigration. There must be strenuous efforts made to marshal such physical, mental, moral and spiritual forces as are dictated by reason and common sense to batter down the ponderous walls of Prejudice and Intolerance, and ameliorate the present condition of things. To build foundation on the sand or kick against the pricks, to vindicate wrongs and injustice, is puerile if not foolish. The imagination may enjoy the spell of illusory dreams, but this soon vanishes and the victim awakes to find himself in statu quo with his forces still rearward.

Ever since the middle of the last cen-

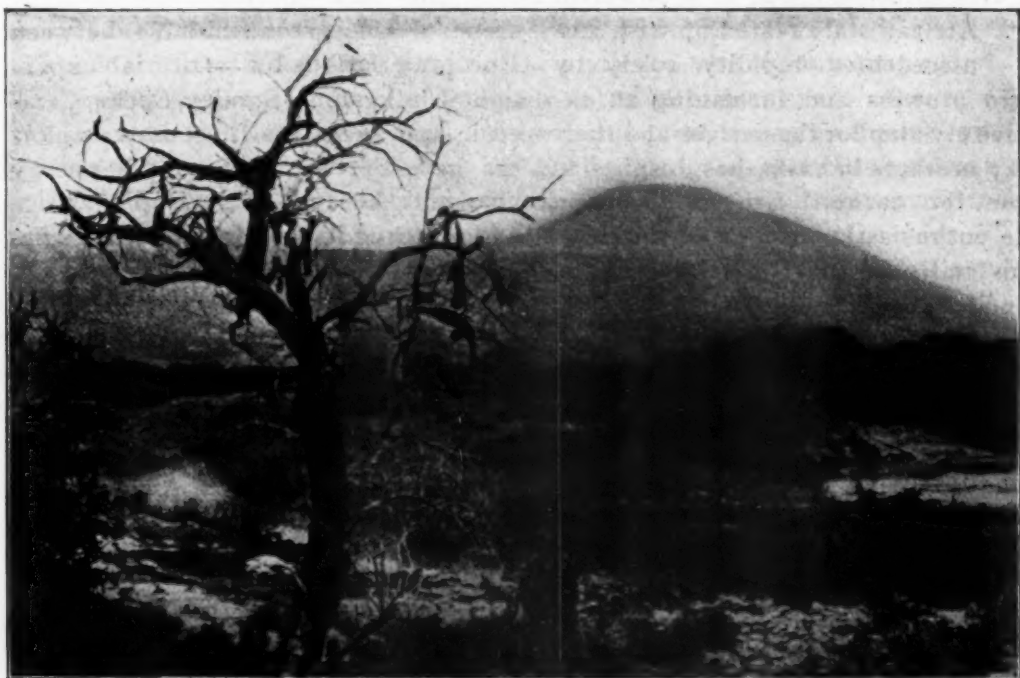
tury the dark continent has been the scene of the great scramble between European nations for territorial expansion. Livingstone, Stanley, Speke, Cameron, and such like illustrious explorers have by their indomitable energy changed the face of the map of Africa and prepared its vast field for the reception of the seed of Western civilization. To-day we find Germany in the Northwest and Southeast; France, Belgium and Portugal on the borders of the Atlantic and Indian Oceans, while the lion's share falls to Imperial Britain, her territory extending through the heart of the Continent, from the Cape to Cairo.

Along this entire route a railway is in course of construction and has already reached the valuable copper mines at Broker Hill, about 2,016 miles from Capetown. A remarkable fulfilment of Cecil Rhodes' prophecy: Will the above nations relinquish tamely their spheres of influence in favor of a combined Ethiopian state? It is ridiculous to think so. These nations have already established their right to possession, and it will require much more than the assegai of the native African and the military skill of the combined blacks in the various parts of the outside world to contend with Mauser rifles, Maxim guns and organized military tactics.

This is not so dreadful, however, as a great many may seem to think. It is evident that the race which has survived years of oppression and slavery while weaker races have perished under the ordeal has yet a brilliant future before it.

Under the yoke of physical, moral,

man found that, despite his hardships, his contact with the religion of his oppressors had converted him into a being far higher than his brethren at home, who were still groping in the mist of Pagan worship and Fetishism. It is true that the selfish and sensual purposes of their captors were served,



Photographed in South Africa

and mental degeneracy they bore meekly the lashes which did not crush out their humanity. "Hewers of wood and carriers of water," they did not hate, but maintained and demonstrated the simple affection so characteristic of them, meanwhile assimilating Christianity and Western civilization. And when the shackles fell off through the awakening of christendom to the horror of that deep stain which was blackening more and more its history, the African bonds-

but was not this to be the channel through which they were destined to pass, to arrive ultimately at the haven of Light and Truth?

In the evolution of the ages one people after another have lit the torch of civilization at the high altars of those whom Providence had placed in the vanguard. Europe as well as Ethiopia has been indebted to Northern Africa for this privilege. And this is hardly questioned.

A short review in support of this assertion may be necessary: The northern part of Africa, along the Mediterranean Coast line from Cape Spartel to the mouth of the Nile, has been through silent prehistoric ages the home of a people who by adaptation to their excellent environments were enabled to evolve a higher order of civilization. In the strenuous struggle for supremacy between invading peoples, and the possessions of this remarkable strip of territory, the fittest survived, retaining their hold, while the weaker were driven inwards towards the range of mountains behind, and still further towards the desert, or into equatorial Africa. The Berbers, as they were called, found another race of people who exhibited peculiar differences in their physical make-up, but who possessed much in common with them as far as their mode of thought and general civilization were concerned.

Their customs and habits were in strict conformity with the exigencies of life in their natural environment. Their territory lay between the 10th and 17th degrees of latitude and extended from the mouth of the Senegal on the West to the Red Sea on the East.

Although the climate was unfavorable the land was extremely fertile, being well irrigated by the course of the Senegal, the Niger, the Benue, the rivers of Hausaland, Lake Tchad, the Shari, the lakes and rivers of Waldai and Darfour, the Bahr-el-Gazal and the sources of the Nile on the East.

They were brought into immediate contact with Egypt, then the mentor of the world, and assimilated her marvel-

ous civilization. Egypt was also the medium of communication between them and the inhabitants of Southern Arabia. On the West, through Morocco, intercourse was established between them and the Northern Coast.

Several powerful kingdoms existed according to Arab historians; they were principally Ghana, Melle, Tekroun and Songhay. The Berbers had incorporated themselves and even founded a state of their own which paid tribute to one of the Negro kingdoms. Under Egyptian and Arabian influence the great kingdoms stretching along the border of the desert held aloft the torch of a splendid civilization. All the elements which combine to promote the happiness and prosperity of a people were cultivated with assiduity. The influence of Southern Arabia with its high ethical standard, punctilious chivalry, exalted sense of honor, liberal views of humanity and tolerance had permitted the closest relations between the two peoples. The pagan Negroes once admitted into the ranks of Islam, were assimilated by the Arabs by means of unrestrained intermarriages, and even the black slave was allowed to enter into the rights and privileges of the freedmen, after seven years of serfdom, provided that he embraced the religion of the Prophet of Mecca. In proof of this we find that at the present day throughout the whole of Southern Arabia it is almost impossible to find an Arab without a strain of Negro blood, and the name HIMYAR, or dusky, is sometimes given to the ruling classes and sometimes to the entire nation. It is remarkable that the alphabet of the Arabs of

Morocco who introduced civilization into Spain is the alphabet of the western part of the Soudan, and the alphabet of Egypt that of the eastern part. Again, the grammar of Abyssinia is almost identical with that of Southern Arabia. I have merely touched upon the border of this fascinating history in order to

deposed Witzia, invited the aid of the Caliph of Damascus to crush Gothic power, under which a nation was smarting with oppression, and the commonwealth of the Iberian Peninsula steadily retrogressing. An army of 12,000 African soldiers under a Berber general, Jebral Tarika, who had been a slave



Photographed in South Africa

show that the blacks of Africa have had a magnificent record, and not, as is generally believed, one of oppression and slavery.

It is interesting to contemplate that these same Arabs whose beneficent influence permeated the Ethiopian kingdoms, afterwards carried their civilization into Spain.

Julian, Governor of Centa, having suffered at the hand of Roderick, who

but subsequently freed by Musa-bin-Nair, the ruling Caliph, was dispatched. The army landed at Cape Tarifa. The battle of Médina Sidonia was fought, which resulted in a victory for the Arabs. Roderick found his grave in the waters of the Gadelete and Spain fell under the sway of the Caliphate. From the eighth to the eleventh century Cordova, the seat of the Omeiyades government, was a veritable garden

where flourished every possible convenience and luxury that an advanced civilization could devise. Good government prevailed, and learning, industry, art and the sciences were cultivated with unceasing care. The Arabs had brought with them from the desert a culture and refinement which has left its impression even up to this day in Spain. Chivalry, honor and the worship of woman had so imbued the knight errants of the Middle Ages that their occupation had developed into an extravagant farce. This stimulated Cervantes' sense of the humorous and he was thus inspired to write his masterpiece, "*Don Quixote de la Mancha*," which is recognized as the Spanish Shakespeare.

Egypt fell, Arab power declined and became impotent, and was it any wonder that Ethiopia should have been subjected to the same definite law that regulates the rise and fall of nations?

"No man liveth unto himself," says St. Paul, a truism as clearly demonstrated in the affairs of nations as well as in those of individuals. There is a correlation in the destinies of separate peoples, and each reflects the light of the other. It is like the sympathy which exists between the different parts of the human body. And Herbert Spencer does not seem far wrong in his synthetic philosophy, the basis of which is that all physical, mental, moral and social evolutions originate from a definite homogeneity, which through divergent forms pass into indefinite heterogeneity.

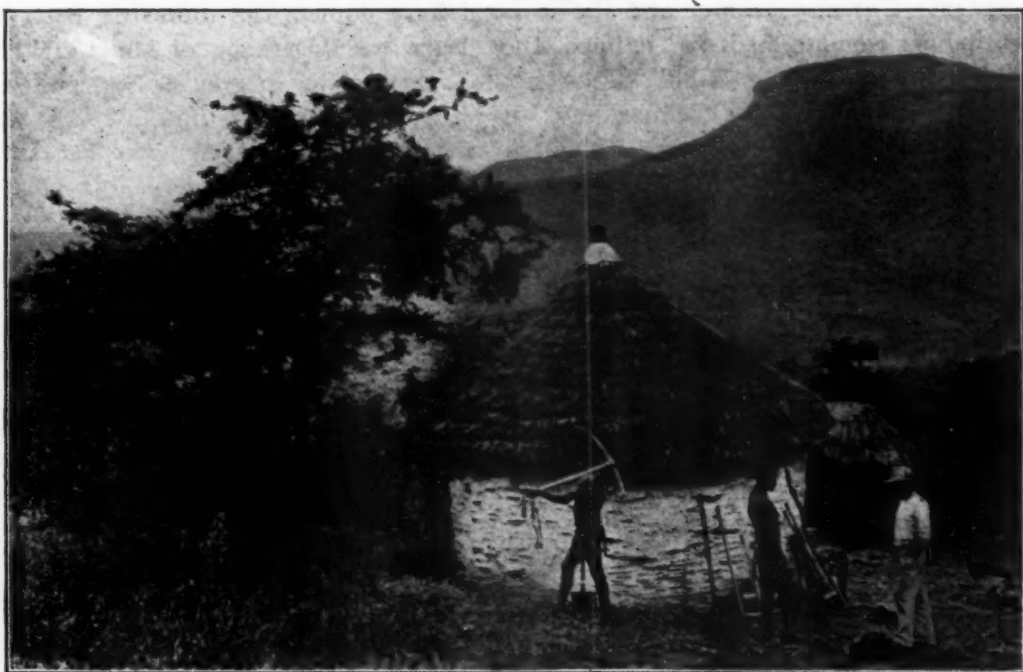
Given the same opportunities, and under the same conditions the Negro

will produce as excellent results as the Caucasian or any other race. The late Jas. Anthony Fronde, despite his flexible powers of misrepresentation, bore testimony to this in his "*English in the West Indies*," and went so far as to say that between a black man and a white man there is as little difference as there is between a white dog and a black dog. I have copied the following from Mr. Darwin's "*Descent of Man*:" "The American Aborigines, Negroes and Europeans are as different from each other in mind as any three races that can be named, yet I was incessantly struck whilst living with the Fuegians aboard the "*Beagle*" with the many little traits of character showing how similar their minds were to ours; and so it was with a full-blooded Negro with whom I happened once to be intimate."

I have deviated somewhat but have, no doubt, made it clear that the Negro has no right to despair and quit the battle-ground because he stands at the mercy of a people who do all in their power to vaunt their superiority and make him feel his impotence. The Anglo-Saxon is not singular in the possession of the perverse human sentiment which engenders prejudice and intolerance. It has been the characteristic of many other peoples who had vanquished or led into captivity alien races. The Romans refused to accept the Angles on terms of equality; the Normans sent the Saxons to mind swine; the Austrians and Italians in Lombardy, and the Saxons and Celts in Ireland treasured against each other deep racial antipathies. But man can never transcend his limits and trample upon Justice, Truth,

Love, Righteousness and Human Sympathy to satisfy his selfish and sensual pride without jeopardizing his progress. They are the everlasting corner stones upon which rests the structure of human happiness and they have been fixed by that beneficent Providence who is no respecter of persons.

were workers in the same field, but have gone before, will linger long in the hearts of a grateful people, while their actions will smell sweet and blossom in the dust. The leaven they created must ultimately leaven the whole mass. The white people in general will discover that in upholding snobbery and



Photographed in South Africa

This fundamental truth has been largely realized by the array of noble white men and women who have struggled and are struggling fiercely to heal the cleavage between the races, and are giving their hearts, their brain, their money to educate and uplift the Negro. These philanthropic natures have caught the spirit of God's universe and their hearts beat in harmony with it. Their memory and the memory of those who

prejudice they are playing with a dangerous weapon that will sooner or later cause disintegration and ruin. The hydra-headed monster must in the name of reason and common sense be slain, and the quicker the better. It must, however, be borne in mind that the great work of reconciliation and the uplift of his own race largely depends upon the attitude of the Negro himself. A change must come over the spirit of

his extravagant dreams and he must begin to set his house in order before throwing down the gauntlet to the Europeans in Africa, and make strenuous efforts to put out of sight the combustible materials that keep alive the fires of racial antipathies at home.

The inherent capabilities of the race must be developed to the highest possible limit alongside the people whose civilization has been attained through centuries of progressive development. It is not wise to become inebriated by the progress of the race under present conditions, and to sigh for repatriation or segregation from the very source of enlightenment. Too much haste is being made in this direction. There is a tendency to over-rate the value of individual achievements which blinds and creates an unwholesome pride. To arrive at the highest standard of industry, art, science and learning; to cultivate a nobler, purer spiritual nature; to aim at a higher conception of the duties and obligations of life, must be the principle purpose of not only a sprinkling, but of the entire race. And these are the forces that will, at a later day, induce the white man to yield to his darker brother the rights and privileges which are the birthright of his humanity.

In proportion as the Negro advances with earnest purpose through the avenues which lie open before him in this progressive country, so will the hideous nightmare of Prejudice and Intolerance cease to haunt and distort his soul, and the ideas for a general exodus to Africa grow less alluring. Far better to "bear the slings and arrows of outrageous fortune" a while yet, at the same time

gaining that strength and proficiency which must ultimately result in a permanent amelioration of the condition of the race, than at this chrysalis stage of development to raise the cry of "Africa for Africans," and "by opposing, end" his chances. It is by no means reasonable to conclude that because some members of the race have won distinction in the various departments of art, literature and the liberal professions, that the entire race will be immune from the result of a wheel-within-a-wheel process or the natural tendency to reversion.

Mr. Washington's noble work at Tuskegee is a direction in which many look to find some potent factors in the solution of the great racial problems which confronts the nation. The soundness of this great man's theories, and the wisdom of his *modus operandi* are apparent to all sensible people. When the notion that industrial education is undignified becomes eradicated from the minds of Negroes, young men of education and refinement who are "wasting their sweetness on the desert air" will turn their attention towards the various handicrafts and agricultural pursuits to accumulate the almighty dollar. They will no longer crowd to summer resorts and large cities to work as menials in hotels, subjected to indignities and unwholesome atmospheres which are not calculated to lift their manhood nor foster the spirit of independence and racial pride.

Among those who elect to be leaders, the educational standard should be raised much higher. Erudite members of the race should form a powerful organization that will unselfishly direct

its efforts towards reorganizing the present system. Candidates for the liberal professions should be educated on a scholarly basis, on such lines as will fit them as moral and intellectual leaders, and not merely to increase their money making powers. The indiscriminate selection of the clergy from the ranks of those who are ineligible, from the

tain Baptist church. His speech was fraught with the ridiculous and the ludicrous but bore no trace of wisdom, wit nor common sense. This ought not to be so, and I particularly mention this deficiency because I am convinced that a learned, pious and cultured ministry is of incalculable value to any race or community.



Photographed in South Africa

standpoint of morality and education, to preach the gospel of Jesus Christ to their ignorant brethren, is simply reprehensible and will neither create nor conserve the honor and respect of any race. The standard set for this high calling must be elevated if the race must increase in moral and spiritual growth. As an example: A short while ago I was mortified to listen to a young colored clergyman who spoke at a cer-

If in this country the policy which I have outlined will in the future lead to that consummation so devoutly wished for, it is not paradoxical to conclude that the civilizing influences of Europe, which have already begun to be extensively felt in the very heart of Africa, will be a still more powerful lever for the uplift of the native races.

The power of Great Britain in Africa is, by virtue of her geographical situa-

tion, superior to that of all the other European nations possessing spheres of influence there, and she will in time perform her paramount obligations.

Her characteristic policy is one of Justice, Tolerance, Equitable laws, and equal advantages for all, irrespective of class, creed or color. She lends no countenance to the sentiment which creates racial hatred. She protects and educates the weaker natives with maternal assiduity. She does not crush the spirit of her less fortunate subjects by taunting them with the red flag of Anglo-Saxon superiority. The self-governing colonies have sometimes been recalcitrant and have exhibited a tendency to deny the natives their just privileges, but British sentiment and Exeter Hall have always readjusted the balance with satisfaction to all parties. The native uprising in Natal has been the result of bitter prejudices of the white residents, but the Imperial government may be depended upon to settle the problem.

Mr. Sylvester Williams, a native of Trinidad, B. W. I., who is at present a practising barrister at the Cape Colony bar, and president of the League of Colored Races in Cape Town, lately went

to England to secure a seat in Parliament as the representative of the West Indian natives, the Africans of the West Coast and those of Central Africa. He arrived late for the general election but is not discouraged.

The Gordon Memorial College at Khartum is already showing astonishing results in the education and enlightenment of the Negro. An idea of its prestige may be obtained from the fact that King Edward is its patron, Lord Kitchener of Soudan fame its president, and Lord Cromer, Sir Ernest Cassel and Lord Revelstoke among its trustees, whilst its principal is Sir Donald Currie, one of the canny sons of old Scotland. Alongside the cultivation of the brain and mind of the African Negro he is being trained to work with the hand and to produce skilled labor. The network of railways running in all directions throughout the continent has been made possible by his brawn and muscle. Great Britain has unmistakably registered her protest against the Kongo atrocities; the other nations joining hands with her in the work of civilization, will it be argued that it were better to leave the black man to himself to work out his own salvation?

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THE famous "School History of the Negro Race," and "Light Ahead for the Negro," by E. A. Johnson, with **THE COLORED AMERICAN MAGAZINE**. or \$1.50.

of industrial work, of manual arts and kindred subjects; to day, no first-class training school for teachers omits from its course the pedagogy and the psychology of handicraft in its various forms and applications; and this is true from the kindergarten to the university, or, technical school.

Industrial efficiency and moral strength are perhaps quite as intimately and indissolubly associated as are "clean hands and a pure heart;" and since sociologists and all, who have diligently studied the difficulties of the American Negro's perplexing and complicated situation, unite in declaring that these, i. e., industrial efficiency and moral education, are his most urgent needs, we, to some extent, may be justified in concluding that, if these premises are correct, (and the facts indicate their correctness), the ideal professional school for the training of Negro teachers—whatever may be requisite for the training of teachers for other races—is one in which methods of teaching the industries, manual arts and morality or ethics, form very important features of the course.

If such an argument is made and accepted, the mistake must not at the same time be made of concluding, that when the would-be teacher has learned to saw a board, plow a field, and to refrain from any one, or all, of the "seven deadly sins," he has an adequate professional training; for as it is now conceded that the teacher of little children, or of undeveloped minds, should possess broad scholarship, so it must be conceded that a primitive race, or a race in the infancy of its develop-

ment, needs in its teachers those who look forth upon life from a wide range of pedagogical perspective and knowledge, as well as from a heart full of sympathy and love for humanity; hence he, who attends a teacher's training school should enter with at least an equivalent of the academic equipment that is required of any student who enters an accredited school of medicine, law or theology: otherwise he is not prepared to secure the necessary grasp upon the purely professional subjects which he is now to pursue: then again, only thus can the standard of the work of teaching be raised to the dignity of a profession: only thus can the best results be secured throughout the entire educational system.

Provided, then, that these conditions of entrance requirement have been met and satisfactorily passed, the individual now enters upon his professional study, not to learn subjects, as is so often the case in effect, but to investigate, and to learn methods of teaching these subjects; to make a scientific study of psychology, pedagogy and methods; of the history, science and art of education and kindred subjects; to specialize in some branch or department of study. And we may now pause to consider whether from this point and throughout the professional course there is necessity for any peculiar or special form which this training should carry with it to meet the nature of the demand that will, or should, be made upon the Negro teacher.

It will readily be admitted by all, we think, that the process of training teachers is not so much a mechanical,

Lincoln Institute

An Ideal Professional Training School for Negro Teachers

BY JOSEPHINE SILONE-YATES, A.M.

THE inestimable value of schools for the professional training of teachers is now a fact as well established in the minds of the best educators as the necessity and value of professional schools for the training of lawyers, physicians, ministers, and other classes of the learned professions.

It required several decades of persuasive argument and apt illustration to fasten this idea upon the American system of education, but, having been

fastened, it is now likely to endure the shocks and perils of time; and possibly, the only, or, at least, the most important question that now arises in this particular department of the educational field relates to the CHARACTER of the professional training which the schools must give that are to produce teachers for the various elements, or races, that make up that heterogenous mass known as "American citizens." To illustrate: Is it necessary and best that the training given the teachers of the various races and nationalities shall differentiate, or shall it be identical?

The educational ideals of an age necessarily are colored and otherwise affected by the ideals of the given age, by the spirit of the times, by the genius of the hour: and the wave of industrialism, the spirit of commercialism, the genius of competition, that now bear down upon the Western world with tempestuous force, threatening to tear from time-honored moorings the refulgent lore of classicism, of the Renaissance, and of humanism, thus have invaded the educational system of to-day; and having materially changed the school curriculum, in like manner, obviously, have affected the character of the teacher's professional training.

The normal schools formerly contained little of the pith and pedagogics



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spring; an increasing number of those whose personality is endowed with that incomparable gift of inspiring others with a desire for knowledge, wisdom and morality: but he needs many more such teachers—teachers who will be to their students what Arnold was to the students of Rugby; what Mark Hopkins was to Garfield; Mary Lyons to the young women of Mount Holyoke; Col. Parker to the teachers who came under his revivifying power. And since the education of the border states, practically speaking, has been turned over to the Negro, not only in the elementary and secondary schools, but largely in the college and university work—where the latter is undertaken at all—it necessarily follows that professional training schools for Negro teachers must be second to none; that the education and training given therein must, in mental, moral and spiritual development, be of the highest character, if it is to be a means of elevation to the race for which it is designed; and if the Negro is to be developed to the full measure of an American citizen of the twentieth century.

The personality of the teacher, which counts for so much in the education of youth, should be **KINDLED**, not **KILLED**, by the spirit of the training school. It is not so much method as it is the man or woman behind the method that, in the ultimate analysis, makes or mars a school room and the pupils within it. Yet the question of method in teaching really is a matter of such importance that it must not be too much decried; and assumes its proper relation, when looked

upon as a valuable means to a desired end, therefore a means that should be carefully planned and adjusted. The scholarship of the teacher, the method used by the teacher, and the principle or doctrine to be taught by the teacher, are three of the main factors to be considered in the professional training of teachers.

Pestalozzi triumphed by means of his method and by his great love for humanity, not by his scholarship; but his method, without scholarship, could hardly obtain in this age of materialism and of competition.

Scholarship implies not only knowledge of books but breadth, perspective, delicacy of taste, tempered imagination, awakened zeal, a sense of power and mastery, a sense of moral obligation to God and to humanity; and the training school that fails to lead upward to these qualifications distinctively falls short of its high mission.

The general principle or doctrine back of the true teacher is moral or spiritual in essence and aims to stamp the student with an abiding character; hence, the very atmosphere of the professional school should exhale a spirit conducive to lofty aims, noble purposes, righteous deeds and scholarly enthusiasm.

Such an atmosphere should emanate from each instructor and become the student's "vital spark" in the assembly hall, in the class-room, on the campus; in a word throughout the entire life of the school.

Teachers who go forth from such a professional school in turn will be likely to inspire their pupils with noble ambi-

as it is a spiritual development or art.

Says Chancellor Payne, of the University of Nashville, and President of the Peabody Normal College, in his "Education of Teachers:" "Teachers should be educated rather than trained, education pointing to versatility and freedom, training to uniformity and mechanism. A teacher's education should be of the liberal type. The teacher should first of all be a scholar in spirit and attainments, and his strictly professional education will consist of two main elements or parts, the one psychological, the other, for want of a better term, logical. * * * The teacher's art will then consist in intelligently adapting means to ends, and will exhibit the play of cause and effect."

Proceeding upon the principles thus formulated by Chancellor Payne, and as applicable to the Negro teacher as to any other, we are at once alive to the fact that an ideal professional training school for Negro teachers must be officered by individuals of first class managerial powers; must be provided with excellent equipment; must be taught by strong educators, well prepared to vitalize the student by means of personal contact, and through courses of study in every sense calculated to produce satisfactory results; and that such courses should be as expansive as the exigences of an ever-changing situation demand. Hence the curriculum must include, aside from the purely professional work, history, literature, and other forms of art, science, higher mathematics, the classics, modern languages; in fact, all of those studies

that lengthen, widen and deepen the grooves of intellectual thought, must be brought to act and re-act upon the mind of the student, and prepare him for the sacred task of educating others.

Only by such a liberal foundation and superstructure will the would-be teacher be able to comprehend the educative, and the relative, value of the different departments of knowledge; only thus will he be able, intelligently, to adapt means to required ends; only thus will he become competent, scientifically speaking, to investigate the relations of cause and effect in education.

Education is so conservative that it becomes part and parcel of one more by evolution of character, than by the mere revolution of matter, and in so much as education affects or enters the ethics of life, must find expression from within out, just as has occurred with the Japanese in their transition from Oriental to Occidental civilization; or, just as the innate love of beauty in the ancient Greeks, their fine sense of proportion and refined tastes, kept them from indulging in many of the grosser forms of immorality.

Similarly, the development of culture and of æsthetic tastes in the Negro teacher will help to educate the pupil; in his schoolroom there must be an all-pervading note of culture. Not one that savors of prudishness, but that sort of culture which is everywhere and with all individuals conducive to the development of noblest manhood and womanhood.

Fortunately, the Negro has within his own ranks an ever-increasing number of those who "taste deep the Pierian

tions, and will predispose them to those refined and scholarly habits which count for more in the evolution of character than mere drill, method and learning; and which, in fact, must accompany these factors if satisfactory results eventually are to be obtained.

To the personality and equipment of the teacher, and to the atmosphere of the school, must be added adequate facilities for teaching, in the field of art, science, mathematics, history and method; for specializing in psychology, pedagogy and each department of professional work. Libraries, laboratories, museums, art galleries also must be at hand as practical aids to professional advancement.

"Fads and moss-grown traditions" have really no place in such a school, for the term, "PROFESSIONAL SCHOOL," becomes a misnomer when it ceases to be conservative, catholic and wholesome; when its product lacks initiative, and other forms of power and skill. In this sense the industrial teacher, as well as the teacher of any literary branch, must be liberally educated along professional lines, and this involves the possession of classified knowledge. The teacher of industries must be as well prepared as any other teacher to formulate principles and doctrines, to elaborate methods, and to contribute to the literature of education. Thus is it demonstrated that higher education and true industrial or technical education are similar in many of their salient points, and divergent, only in special points.

The ideal professional school for the training of Negro teachers requires them that its instructors in every de-

partment of industrial and of literary work shall be individuals of well-rounded scholarship; requires modern buildings and approved equipment for the various departments; courses of study planned in accordance with the Negro's GENERAL and SPECIFIC needs; students whose previous academic or secondary education has prepared them to undertake the special work which is the avowed function of the normal school,—that of aiding in the formation and recruitment of the teaching body.

"How," one may ask, "does this differ from the ideal training school for any other body of teachers?" Perhaps the main difference should be, whatever the facts in the case really are, that, since the Negro is still in the infancy of his development, the atmosphere that surrounds him in this ideal school, with its modern buildings, equipments, etc., must breathe a stronger spirit of consecration to lofty ideals than would otherwise be required. The true missionary spirit must prevail as thoroughly as if the student felt himself called to Christian work in the wilds of Africa, or, the Islands of the Sea. The Negro teacher in many instances must go into a community and completely regenerate it, if he is to be of any real use to his patrons. He must do the work of a village improvement society, social purity club, and civic league; at the same time, as far as possible, he must "Live peaceably with all men," and do his full duty within the four (?) walls of his more or less (oftener less) modern school-house. Such a blessing must the Negro teacher be to his people for some time to come.

Does he not need the education obtainable only in training schools especially designed to meet just such demands as will be made upon him?

Fortunately, already there are several schools that are making a specialty of this kind of work, and with pleasure we refer to Lincoln Institute, Jefferson City, Missouri, as one of the best of these professional training schools. Its history is unique in the fact that it had

desire to be helpful to himself and to his posterity, than was this act of founding a school and naming it in honor of the great emancipator.

Opened in 1866, Lincoln Institute's main building was completed in 1871; and in 1879, by legislative enactment, the institution became a State Normal School; later, by similar enactments, a college, with strong normal and industrial departments; and it received at



LINCOLN INSTITUTE, JEFFERSON CITY, MO.

its origin in a fund of \$6,379, contributed by the 62d and 65th regiments of United States Colored Infantry when discharged from service, January 14, 1866. Of this amount the 62d gave \$5,000, and the only condition of the entire gift was that a school be established in Missouri open to colored people. Of these brave soldiers it may be said in truth—"They builded better than they knew." Possibly no single act could be a stronger proof of the Negro's innate sense of gratitude, of his

each session of the Missouri legislature liberal appropriations, by means of which its buildings, equipment, and teaching facilities steadily increased. To-day, under the management of Dr. B. F. Allen, a Christian gentleman of rare executive ability and scholarly attainments, with a faculty whose members represent the training of the best schools in the country, East, West, North and South, it stands second to none of the great schools of the United States, any part, or all, of whose

work is the professional training of teachers.

The Missouri legislators and their constituents are so thoroughly impressed with the direct value of the school to the colored citizens of the state, and thus indirectly to the entire body of citizens, that they hesitate not at all to grant at each session of the Legislature the full amount of money that, in the judgment of the President and Regents, is necessary to maintain and increase, from term to term, the high standard of excellence which always has constituted "the Lincoln Institute idea."

In 1903 the amount thus secured for the school by Dr. Allen was \$54,350; in 1905, the amount was \$77,400; in 1907, undoubtedly there will be a proportionate increase; and for such liberality of sentiment, so tangibly and effectually expressed, the dominant race in Missouri merits and receives the fer-

vent gratitude of its Negro citizens.

From its model school, in which normal students obtain actual experience in teaching, to the senior normal year, in its academic and professional training courses, in its industries for young men and for young women, in its college course; in its summer school—one of the best in the country—in atmosphere, equipment, and all of those elements that combine to create and maintain a professional school of high order, Lincoln Institute is well and favorably known as presenting, in many respects, ideal conditions.

And as the good work goes on, here and elsewhere, much in the line of race evolution and elevation must and will materialize that it would be folly to look for, without large numbers of strong educators, raised up within the ranks of the race in question as the legitimate product of its own power, of its own thought, of its own genius.

Soliloquy of a Turkey

From Paul Laurence Dunbar's "Li'l' Gal"

NOW'S a-fallin' on de medders, all erroun' me now is white,
 But I's still kep' on a-roostin' on de fence;
 Isham comes an' feels my breas'bone, an' he hefted me las' night,
 An' he's gone erroun' a-grinnin' evah sence.
 'Tain't de snow dat meks me shivah; 'taint de col' dat meks me shake;
 'Taint de wintah-time itse'f dat's 'fectin' me;
 But I t'ink de time is comin', an I'd bettah mek a break,
 Fu' to set wid Mistah Possum in his tree.

Which Shall It Be?

BY CARRIE W. CLIFFORD

We invite a careful reading of this article, and would be glad to have a free and frank discussion of the question. Our columns are open to such as desire to give their views.—EDITOR.

EACH of the following propositions has been advanced as being the most feasible method of solving the intricate color problem, viz:

1. Segregation.
2. Emigration.
3. Assimilation.
4. Elimination.
5. The Golden Rule.

1. Tuskegee Institute furnishes the finest example of segregation of which I know. I believe that one of the things upon which it prides itself is, that it is owned, controlled, directed, and peopled exclusively by Negroes. It demonstrates the administrative ability of the Negro, as well as his power to achieve.

I have heard that there are in the South several Negro towns, but I have no doubt that Tuskegee Institute, although claiming to be not a town but a school, yet embodies within itself far better all of the real elements that enter into the making of a model village. Tuskegee Institute as such is a success, but whether it would prove effective as a solution of the problem is doubtful. As long as you stay within the boundaries of the Institute you are not bothered in the least with the problem; but if you should go to the village of Tuske-

gee, but three-quarters of a mile away, you are confronted with the problem in all of its hideousness.

2. While in Atlanta last April I had the pleasure of attending a debate between Bishop Henry M. Turner and Rev. W. J. White of Augusta, Ga., on the subject, "Resolved, That the Negro should emigrate to Africa," Bishop Turner, of course, taking the affirmative. This scheme embraces, perhaps, both segregation and emigration.

Among the judges of the debate were Mrs. Mary Church Terrell, Professor Towns of Atlanta University, Rev. Jas. Bryant and other prominent gentlemen of Atlanta, and the decision was against the honorable bishop. There were many telling points, however, both for as well as against the proposition.

3. A recent article (to the Outlook) advocating the Golden Rule remedy brought forth a number of replies. It was interesting to me to note that in none of those opposed to the article was the least reference made to the main argument; but instead a great howl went up against "assimilation," which I had mentioned as being entirely open to argument, and by no means unthinkable as a solution.

Among those opposed were black peo-

ple as well as white people. The blacks were as vehement in arguing for race purity as were the whites. To say the least, this rather took me off my feet! I was assaulted in the house of my friends, so to speak. True, I had heard it said that black Negroes had no very great love for light ones, and vice versa; but I had not given it serious heed. I knew that as a race we were fighting color prejudice and that to draw the color line within our own ranks would be the height of folly!

After having made the admission that I was of mixed blood, it was not to be expected that I would take sides with either the pure whites or pure blacks who were contending for race purity.

The idea of race purity gets from me no toleration whatever. The Bible says, "God made of ONE BLOOD all men," &c. Human blood is the same wherever found and color is but skin deep, so the scientists tell us.

Against lawful assimilation or intermarriage I do not know what reasonable argument could be brought to bear. I contend that the Negro is a man, and as such is entitled to all the rights and privileges of other men. This certainly includes the right to marry whom he pleases (provided, of course, the other party is willing).

4. Of all the methods advanced for the probable solution of the problem, I will say that assimilation is the only one that has been given much of a trial; although the South, which has aided with that method for nearly three hundred years, has also done rather effective work of late along the line of elimination. Elimination is to my mind

the only method which is not open to argument, since all the instincts of civilization, humanity and Christianity are against it. Yet, as is well known, it has its advocates, and a recent notable attempt to "eliminate" as many Negroes as possible has been met with absolute silence on the part of the constitutional pavers. Whether the old adage, "Silence gives consent," is applicable in this case, I hesitate to say. As regards the effectiveness of such a measure, its most bitter opponents can have no doubts whatever. Let us hope, however, that as shameless as the United States has been in its treatment of the Negro, it will yet never consent to a solution by this method.

5. I advocate with all the earnestness of my being the application of the principles of the Golden Rule or the Golden Rule remedy, and I am sure beyond the shadow of a doubt that it would prove an effective solution. The difficulty which this proposition meets is that while a few might be induced to try it, the great majority of Americans will not so much as give it consideration. The American people are not yet enough civilized or Christianized to recognize God's image through the veil of race or color.

I have not here considered education as a separate method, as I think we are all pretty thoroughly agreed that whether we are segregated, assimilated, emigrated or even eliminated, we ought in any event to be educated.

It has occurred to me, Mr. Editor, that it might not be either untimely or uninteresting to have this matter thoroughly discussed in this magazine.

The Afro-American Realty Company

Its Rise and Progress as Noted in the Company's Annual Financial Report

By RICHARD T. W. SMITH

THE financial statement of the Afro-American Realty Company, of which Philip A. Payton, Jr., is president, which has just been issued, showing the results accomplished during its past year of labor, is a document reflective of much credit to the business integrity of the officials as well as to their honesty of purpose.

The most pleasing announcement, in connection with the financial statement, is that the company now has under its control twenty-six New York City apartment houses, which have the capacity of accommodating more than three thousand people.

During the calendar year, which the report covers, the company has acquired new houses, obtained new leases upon others, and with these acquisitions now has under its ownership and management property valued at more than a million dollars.

The Afro-American Realty Company is not a charitable institution, nor an eleemosynary organization, but is a business proposition, conducted by business men, in the interest of those who are stockholders in the company. And its payment of substantial dividends in the future is assured, from the fact that the annual rent roll of the company now amounts to \$123,500 annually.

The company, it is true, had its incipency in the desire of leading men of the race in New York City, as well as their determination, to break down the odious line of color in the matter of the securement of desirable homes in the city in which decent and respectable colored citizens might live, and because of the fact that other men of other cities have combined their capital with that of the men here. Negroes are now not only enabled to live in neighborhoods in which they were formally hated and proscribed, but the value of stock makes it a wise investment. The houses now owned and those under lease by the company, as the illustrations which accompany this article will show, are of no mean character, neither are they sordid and diminutive, nor located in districts that breed sin, crime and iniquity. Hence they are in demand, and with the demand there comes an increased rent roll to the company and increased dividend possibilities for the stockholders.

Besides the continued high esteem in which the company is being held by the Afro-American race for its fight for the securement of better homes for the race, the most gratifying feature to be noted in connection with the brief history and substantial progress of the



PHILIP A. PAYTON, JR.

President of the Afro-American Realty Company

company, is the attainment of the organization to a high plane in the financial and real estate mart of the metropolis of the Western Empire.

The officials of the company are men of substantial worth, not only among the people with which they are peculiarly identified as a race, but in the



FRED R. MOORE
Secretary-Treasurer of the Afro-American Realty Co.

financial and business circles of the city, and are well and favorably known for their honesty of purpose and probity of character, and for this reason they add prestige to the Afro-American Realty Company. The recent securing by the company of a row of flats in a residential district for-

merly pre-empted by the better class of whites, caused one of the greatest furores known in years in the real estate market of the city, with the result that the officers were enabled to dispose of the property at figures that added thousands of dollars to the treasury, which will enable the company to secure many more equally as desirable houses in equally as desirable districts.

The business acumen of the officers of the company in this transaction was highly commended by the real estate editors of all the metropolitan daily journals.

Besides the business end of the company, and the aim of the promoters to make Home Life among the Negroes here happy and desirable, there is a sentimental side, also, to the Afro-American Realty Company, and where the officers have succeeded in purchasing apartments they have named them in honor of prominent Afro-Americans who have contributed big shares to the high estate to which the race has attained.

So here we have "The Douglass Apartment," "The Bruce," "The Langston," "The Washington," "The Napier," "The Bush," "The Pinchback," "The Anderson," "The Dunbar," and others.

The financial statement issued by the company has been supervised by Daniel Cranford Smith, a certified public accountant, who prepared the accompanying profit and loss statement and the balance sheet, which shows that there has been a net profit of \$10,642.18 for the year:



PROPERTY OF THE AFRO-AMERICAN REALTY CO. IN 149TH STREET

**Balance Sheet, May 31st, 1904, to
May 31st, 1905**

ASSETS	
Cash in Bank, - - -	\$ 1,336.69
Accounts—Receivable including deposits to secure leases, -	5,127.70
Furniture and Fixtures, -	2,262.38
Investments in Real Estate, - - -	\$181,952.68
Less Mortgages on same, - - -	127,000.00
	<u>54,952.68</u>
Preliminary Expense, including advertising, charter fee, etc.	6,280.49
	<u>\$69,959.94</u>

LIABILITIES	
Capital Stock paid in, - - -	\$65,507.40
Accounts—payable, including accrued taxes and interest on Mortgages, - - -	4,452.54
	<u>\$69,959.94</u>

**Balance Sheet, May 31st, 1905, to
May 31st, 1906**

ASSETS	
Cash in bank, - - -	\$ 2,477.48
Accounts—Receivable including deposits to secure leases, -	4,704.74
Prepaid Insurances, - - -	693.11
Mortgages receivable - - -	9,000.00
Investments in Real Estate - - -	\$256,790.26
Less Mortgages on same - - -	201,000.00
Net Investment - - -	55,790.26
Furniture and Fixtures - - -	1,933.23
Preliminary Expenses, including advertis- ing, charter fee, etc. \$8,100.17	
Less 1/3 written off 2,700.17	5,400.00
	<u>\$79,998.82</u>

LIABILITIES

Capital Stock paid in - - -	\$70,104.90
Accrued taxes and interest on mortgages - - -	1,951.91
Balance Profit and Loss Account as below \$10,642.18*	
Less 1/3 Preliminary Expenses, now written off - - -	2,700.17
Balance, Surplus this date - - -	7,942.01
	<u>\$79,998.82</u>

**Profit and Loss Account from May
31st, 1905, to May 31st, 1906**

Dr.

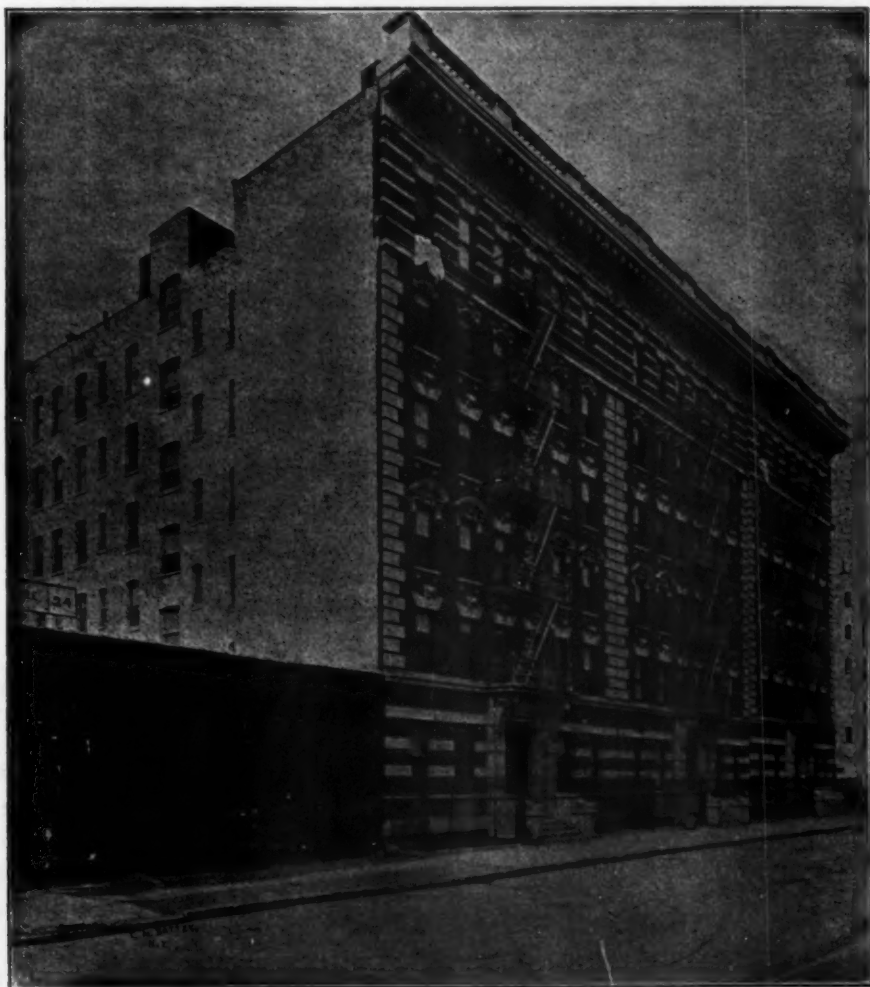
To Expenses - - -	\$ 5,877.14
" Balance Net Profit for year to Surplus Account* - - -	10,642.18
Total - - -	<u>\$16,519.32</u>

Cr.

By Net Gain on Leases* \$ 2,654.82	
" " " " Com- pany Houses - - -	4,876.31
By Net Gain in Trading 8,988.19	
" Gross Profit for Year	<u>16,519.32</u>

Although the company now owns nine houses and hold seventeen under lease, it has under contemplation the purchase of other real estate holdings, in territory which promises great financial results in the future.

With the building of miles after miles of subway lines of traffic, the connecting of New Jersey with New York by three tunnels under the North River, and the building of bridges and tunnels connecting New York City with Brooklyn, and the extension of the Pennsylvania Rail Road system to Montauk



"THE ANDERSON"

"THE PINCHBACK"

"THE BRUCH"

Point, at the extreme end of Long Island, there is no property in America in which investment can be so profitably made as in New York real estate.

The company is also sending out to its stockholders, who are in all parts of the country, a prospectus which shows the advantage of real estate investment in Greater New York, and from present indications the capital stock of the company, which is \$150,000, will have to be increased, in order to meet the financial responsibilities of its increased business demands.

The Official Board of the company constitutes an interesting personnel, and in its membership are: Philip A. Payton, Jr., President; Edward S. Payton, Vice President; Fred. R. Moore, Secretary-Treasurer.

Board of Directors: Emmett J. Scott, Joseph H. Bruce, James E. Garner, Henry C. Parker, Edward S. Payton, John E. Nail, William Ten Eyck, Sandy P. Jones, Stephen A. Bennett, Fred. R. Moore, Philip A. Payton, Jr.

The offices of the company, which are well appointed in their departments, are located at 334 West 59th street, where a corps of competent assistants are in charge of the affairs of the company.

The offices present a business-like aspect during the hours in which they are opened, and visitors from various parts of the country who call are treated with that cordiality that has won many supporters for the company in its struggles to make its high status substantial as well as permanent.

As already indicated, the apartments owned and managed by the company are of that build and character as to

make them attractive in appearance, commodious in apartments, with improvements of the most modern character.

The latest acquisitions of the company are "The Anderson," "The Pinchback" and "The Bruce," nine high class apartment houses of a class never before rented to Afro-Americans, and are located at Nos. 24, 26 and 28 West 140th street, between Lenox and Fifth avenues, including two of the finest residential blocks in Harlem. "The Washington," "The Langston," "The Douglass" and "The Dunbar," which have also been but recently in possession of the company, are located at Nos. 24, 28, 34, 36 and 38 West 136th street, between Lenox and Fifth avenues. These six-story apartment houses have four apartments on each floor, two of five rooms and bath and two of four rooms and bath. These houses have all modern improvements, except elevator and electric lights. In them are to be found refrigerators, Dutch dining rooms, while the steam heating and hot water plants are of the latest type.

Other houses under the control of the company are Nos. 330, 332, 334, 336, 338 West 59th street, and 156 and 158 East 98th street, while among the other property owned by the company are 65 and 67 West 134th street, 30 to 32 West 135th street, and 57 to 59 West 98th street, also houses in 149th and 150th streets.

Now that the company has contributed so great a part to the making of a place for the Negro in the real estate market and the financial world of the city, it surely deserves high considera-



PROPERTY OF THE AFRO-AMERICAN REALTY CO. IN 150TH STREET



"THE WASHINGTON" "THE LANGSTON" "THE DOUGLASS" "THE DUNBAR"

tion at the hands of Negro citizens.

Much aid can be given the company if those who have money to invest and desire a high rate of interest will purchase the stock of the company, which is now being disposed of at \$10 per share, or if the desirable tenants of the race who are now forced to live in surroundings which are sordid, mean and health destroying, will become tenants in the very desirable apartments offered by the company.

There are duties and responsibilities

resting upon the race in this matter equally as great as those incumbent upon the company's officials. The Afro-American Realty Company should be perpetuated as the greatest monument of the business ability of the Negro in this country. It has won a high place among the Anglo-Saxons and only needs the co-operation of the men and women of the race who are endowed with pride of race, to make the Afro-American Realty Company the grand success that it deserves to be.

Emigration As a Means of Improving the Condition of the Negro Race

By S. N. VASS

GOVERNOR HOKE SMITH of Georgia suggests that the Negroes of the South emigrate to other States in considerable numbers, and states that it will be better for the South and better for the Negro. Of course I suppose he has in mind simply that a part of the Negroes only leave the South, leaving a part here. I am glad that Gov. Smith has come forward with this suggestion, for I have long thought the same thing, but have only waited a good opportunity to express myself. Now that a Southern governor has made the statement surely Southern newspapers will not call me an incendiary for agreeing with Gov. Smith.

Thus far every solution offered for the Negro problem is based upon the

presumption that the race is to remain forever in the South, and that the status of the race must be left largely to the Southern white people. Whenever a Negro leader has dared to openly urge any kind of emigration of Negroes he is promptly denounced by both Negroes and Southern white people, and it is a common thing to read editorials in Negro papers warning our people against leaving the South.

I have not yet been able to read any reasons for not emigrating as convincing as the argument for a settlement of large numbers of us in States outside of the South can be made. When Irish people were unable to get their rights at home they wisely decided to go where they could secure them, and they have

emigrated to America by the million, and they have greatly improved their condition. The same is not only true of other foreign people, but of people leaving one State to go to another in this country. Roger Williams left Massachusetts, and the first settlers of North Carolina came from Virginia because they despaired of justice in those parts, to say nothing about the Mormons moving to Utah. If history is of any service to Negroes at all it ought to confirm all reasonable Negroes in the belief that great good will come from a wise settlement of our people in other States than the South. Bear in mind that I am not advocating any such foolish thing as a wholesale emigration of Negroes anywhere, either to Africa nor anywhere else. There is no need of any such foolish move, for the same good can be accomplished if there is only a partial emigration on the part of the very best Negroes.

My principal reason for advocating this is to destroy, if possible, any such thing as a race problem at all in America; or else bring this problem before every State in the Union, thus making it a national problem, in the hope that a national solution of it will be made. At present the entire country regards the Negro problem as a sectional problem, and more and more people of other States are growing to believe that they should not interfere. Because nine-tenths of our people live in the South, and it is generally stated that these are the best and most successful Negroes in the race, the whole country has about made up its mind to leave us entirely in the hands of the Southern white people,

and advise us to make the most of the situation, being especially careful not to incense the whites in these parts. Congress seems averse even to enforcing its own rights and cutting down representation from States where Negroes have been disfranchised, although the South has greater representation than it is entitled to. Even President Roosevelt falls in line by adapting lynch-law methods in dealing with Negro soldiers, forgetful that but for Negroes he would never have been President. A wild and uncivilized specimen of depraved humanity like Tillman is given right of way to try to persuade the North, and this because no white person wishes to offend the South, or to give the Negro the least hope of fair treatment as against present conditions in these parts.

I regard that the South has the Negro problem pretty well in hand, if other sections of the country do not spoil their scheme. In fact, if the South is not interfered with seriously, I regard that they have already settled the race problem and settled it too according to their most cherished hopes and in spite of both National and State constitutions. Let us see if this is so: the Negro is deprived of his ballot for the most part, and God knows when it will ever be restored to him by the same people who took it away, it matters not how he qualifies himself; he can secure justice in the courts in no case where a white man is involved; his children receive less and less of public school instruction each year, and the grade of instruction gets lower and lower each year; the Negro is turned over to the mob instead of to the courts for trial,



S. N. VASS

and it is fast coming to pass that any Negro that brooks the will of a white man shall suffer either death or banishment, while our most conservative editors and leaders are driven away from home if they call in question seriously the present program of the white race. Where is the hope for a reasonable and far-seeing Negro in this situation? To improve this condition our schools, our churches, our business men, our professional men, our preachers, our laboring men, are all powerless. Our most progressive men are tolerated here provided they do not interfere in any sort of way with the determined program of the South. It pains me to my heart to have to state what I have just said, and I have been among the last to yield this much and to regard the South in such a light, and to concede that our condition is at the mercy of either the South or any other agency outside of the Negro himself. Of course our destiny is still in our own hands, provided we will use good sense and not undertake the impossible.

If the reader has kept up with me thus far, I suppose he is wondering just what I think of the solution offered by such a leader as Booker Washington, for surely my own ideas seem quite antagonistic. But I wish to say that there is a place for such a work and policy as his. In fact, if the Negro is to remain in the South in any large numbers, those who do remain will find it necessary to adopt something like the same policy advocated by Dr. Washington, but it will never settle the race situation in the South unless other help comes from other sections. Since I regard that

the Southern Negro cannot contribute very much toward a just settlement of the problem under existing conditions, on the whole I think he had better be sawing wood in the manner suggested by Dr. Washington, and laying in a good supply of money, property and intelligence against the day when he will have received such deliverance as to make the most of these advantages. But history offers us no guarantee that our deliverance will ever come by pursuing such a passive course—neither American nor general history.

What I am saying and believing as never before is that the Negro problem is after all a political problem pure and simple. It is standing room that we need as a race in order that we may work out our own salvation, and America is a country where we shall have to make our own standing room. The problem is a battle of ballots and not guns, not to say lips. The Negro needs nothing so much to-day as he does ballots wisely cast, and he might just as well give up the hope of casting these in the South, for if honestly counted we could not outvote our neighbors after all. Let all of our conservative leaders keep up their good work of making terms with the South, if they live in the South. They might as well concede anything in these parts, although they know it will work the ruin of the race, for the deliverance of the race will be from outside of the South. There are in the South more than a million and three quarters of Negro ballots, one-half of these voters being able to read and write. If these that can read and write do not vote here they ought to have

sense enough to go where they can vote. That is the long and short of it all.

Governor Smith deserves the thanks of the Negro race and his advice ought to be taken. He says such emigration will help the South, and I think it will in many ways I will not have space to enumerate. Certainly if the best class of Negroes emigrate, it will no longer be necessary to legislate all sorts of wicked and silly laws against Negroes in the hope of impeding the progress of the best class, because the best class will be gone. Yes, there would be less of such legislation, for the Negro best beloved in these parts is the silly and shiftless Negro after all, for he will remain satisfied under present or any sort of future conditions. I would not desert this rather hopeless class of my people at all by leaving them South,

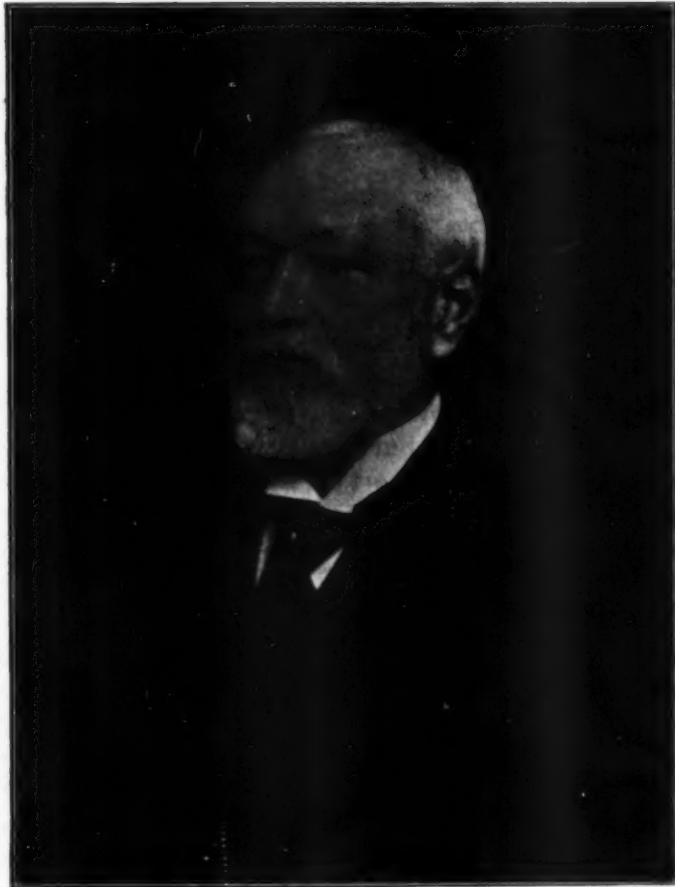
but I think the South the best country for such elements of our race for some little time yet, or until they learn to appreciate and love real liberty and demean themselves with credit. No man is worthy of liberty that does not use it for good instead of injury to himself and the community, and without doubt we still have some undesirable elements in our race population. Such persons should emigrate further South if anywhere, while the very best class of our people, and without much ado about it, should emigrate to the North and West, and this emigration should be methodical and wisely planned, and some plan ought to be started by which these Negroes should soon grow into useful citizens in their new homes that would make friends for themselves and their people in the South.

Unexpressed

(from Dunbar's "Lyrics of Lowly Life")

DEEP in my heart that aches with the repression,
 And strives with plenitude of bitter pain,
 There lives a thought that clamors for expression,
 And spends its undelivered force in vain.
 What boots it that some other may have
 thought it?
 The right of thoughts' expression is divine;
 The price of pain I pay for it has bought it,
 I care not who lays claim to it—'tis mine!
 And yet not mine until it be delivered;
 The manner of its birth shall prove the test.
 Alas, alas, my rock of pride is shivered—
 I beat my brow—the thought still unexpressed.

The Last of the Old Guard



EX-GOVERNOR P. B. S. PINCHBACK

"God, give us men! A time like this demands
Strong minds, great hearts, true faith and ready
[hands.]"

THE men of this city who are fighting the battles of the race here, and have New York as the vantage ground from which they are contending for Justice and Equity for the Negro in all parts of the country, now

have a valuable accession to their ranks in the person of that grim old veteran of many a hard fought battle, ex-Gov. P. B. S. Pinchback of Louisiana.

Of the Old Guard, of the period in which the Negro began to lay the foundation of the great structure of greatness to which he has attained;

Governor Pinchback is the last. With Langston, Douglass, Bruce, and a grand galaxy of others of less distinction, but of no less honesty of purpose and earnestness of heart, Governor Pinchback was among those who contended most earnestly for the attainment of his race and people to high planes of moral and intellectual life, and for the securement to them all of their civil and political rights, as enjoyed by other American citizens.

While it is true that the Republican Party, with the hope of its perpetuity of power, made the Negro a citizen, yet it has been the sterling Negro leaders like Gov. Pinchback that have made the Republican Party and kept it in power.

While Governor Pinchback, with but a single exception, never obtained to any of the prominent places in the Federal Government's gift, yet through his ardent labors in behalf of his race in conferences with those high in authority, in conventions where grave questions were discussed, and through debate upon rostrums North and South, in town, city, village and hamlet, he has attained to a high place in the esteem and regard of his race.

The Governor has always been the friend of the aspiring young men of his race, and many who have attained to high political preferment in state and nation owe their position to his unselfish interest in their behalf.

In all of his labors of love, in behalf of the people with which he is particularly identified, the Governor has been quiet and unassuming, and evidenced the qualities of a true Southern gentleman, of which he is an exemplary personification. And now wearing with dignity the many honors that have come to him, venerable of years, yet strong of voice, and still buoyant in spirit, he comes to his brethren of the North to lend his counsel to their deliberations, to offer his own strong arm to the cause in which they are battling, and to give his service for the betterment of the conditions now confronting his people.

Those who know and love the Governor bid him a welcome to our council fires, and hope that many years of still greater honors may be vouchsafed to "The Last of the Mohicans."

And with this hope there goes the more anxious one, that in the years that are to be granted him, that the leaders of that party to which he has given, for more than half a century, all that was best of his devotion, time and service, may honor themselves, and the party with which they are identified, by according to the grand old man some place of political preferment that will reward his past labors, make content his declining years, and justify the future faith of the Negro in the Republican Party.

IT WOULD pay you as a business man to advertise in this magazine. It is read by 25,000 people. Your goods, to be known, should be advertised. It pays. No questionable "ads." taken.

Life Insurance

By W. T. ANDREWS

THERE is no surer sign of the material advancement of a people than the means they adopt to guarantee to themselves and their families the accumulations of years or of a life-time. The safest and best guarantee known to modern civilization is life insurance on the plans offered by what is known as the "old line companies."

A little more than three years ago, in the little city of Sumter, South Carolina, I was asked by the leading insurance man at that city to call at his office. When I called he informed me that he was general agent for the Penn Mutual Life Insurance Company of Philadelphia, and said that he believed, if I were willing to give it a trial, I could do some business along insurance lines. He showed by his register how much insurance had been written during the year, and pointed out that a good many thousands of it were of colored men. The details of contract were canvassed and I agreed to give it a trial, and a contract was signed and forwarded to the headquarters for approval. After going over the situation fully and getting a few points in the business, I began work. The first month I wrote \$8000 and the general agent was so well pleased that he remarked: "Andrews,—soliciting insurance seems to be your calling." I felt so too, and promised him that as soon as my contract should be received I would resign the Princi-

palship of the City School and devote the greater portion of my time to insurance. The contract arrived soon afterward, and about the middle of October I received a release from school work and began the work of soliciting insurance in earnest.

A plenty of energy, some "cheek," considerable nerve, persistence, insistence and ability to present the subject from almost every point of view, as well as ability to meet and parry objections of every nature and kind, together with the manual, make-up, the absolutely essential outfit of the successful insurance agent. Pick your man carefully, then go at him and stay by him till he pays the first installment on the premium, unless he convinces you early in the game that he is a hopeless case. In general, there are but two classes of utterly hopeless cases among good risks—those who can't raise the money to pay the premium and those who are superstitious and afraid they will die very soon if they insure their lives. It matters very little if a man thinks he doesn't want and doesn't need a policy of insurance. If he hasn't any insurance the agent ought to convince him that he does need it, wants it, and must have it. Is he buying a home, or farm, or property as an investment? Then he should insure his life, because in case of death his family would most likely be unable to lift the mortgage,

and his accumulation of a lifetime will have been wasted unless he protects himself and them by carrying enough insurance to meet his debts. Has he already acquired a little wealth and feels that he is able to provide against the day of adversity or helpless old age? He was never more mistaken. Fortunes requiring a lifetime in building are swept away in a day. The self-indulgent man who is nevertheless thoughtful of his obligation to his family, can be shown how he can protect them from future want and suffering by paying a few dollars yearly out of his earnings and then himself enjoy the remainder in satisfying those appetites which are his chief pleasure. The man who is afraid to invest his money and hoards it in the bank must be shown that cashiers frequently depart for Canada with the bank's money, and the savings of years swept away, but the old reliable life insurance companies, though millions may have filched by grafters, remains still unshaken, solid and as firm as a rock.

Select the best company that can be secured and start out with a determination to write insurance, and write it. Half of the work of the agent is accomplished when he can refer to the presidents, cashiers of banks and most prominent business men of his community as holders of policies in his company. Frequently I have talked insurance to men, and finding them in an insuring mind, but ignorant of the best companies and hence hesitating, have advised them to talk it over with the leading

men in their communities. After this talk I had no trouble. Spend the night and talk everything leading up to insurance, then you will get him.

On every side the material advancement of the Negro is a marvel. He is rapidly acquiring homes, accumulating money and property of every kind, and building up small fortunes. But one thing is needed to make this prosperity sure and enduring—it must be buttressed, fortified and surrounded by the protection of life insurance. The calling itself of the life insurance agent is a high and honorable one, and should be pursued by none but conscientious, honest, and upright men. They should be watchful of the interest of the people whom they seek to insure, and not, for the sake of a few dollars in commissions, induce confiding men and women to insure in a company that has no standing in the business world, and which will probably go to pieces in a few years. And if there are any facts known to the agent not easily discernable by the physician which renders the individual an unsafe risk, do not conceal it from the company. In the long run it will pay to be honest.

The field is wide, the opportunities are large, the farming people, especially of our Southland, are willing; cultivate them, and help them to permanently save and make secure what they have toiled and labored to secure and save. There is money in it, added to the satisfaction of knowing that you have performed services of lasting benefit to the race.

Woman's Part in the Uplift of the Negro Race

Bend the Tree While It Is Young

SINCE creation woman has played a most important part in all kingdoms, republics and races. During the early stages of civilization she was the ruling figure, and until a few years ago the most conspicuous of the rulers of nations of earth was a woman, and I might add that to her credit she ruled and governed her subjects with love, kindness and a knowledge of human affairs that startled the world. With her death, the world lost one of the kindest mothers, its best friend, and England its greatest ruler. Woman's influence is and has ever been felt everywhere—at the cross, on the battle field, in the school room, in the church, and at the home her beneficent smiles, her kind and loving words are all but echoes of sunshine when the night seems the darkest.

The greatest work, the hardest work and the most vigorous efforts of the Negro woman should be done at the home. To bend the tree while it is yet young is as true to-day as it was a thousand years ago. In the old plain way, we should teach our children from the start the great necessity of politeness, respect for the aged—tell them how important it is to be truthful, honest and faithful. The mother should ever be a guide, yea a looking glass, through which the child could ever see himself growing into womanhood and manhood as gems of a great race.

The mother should be pure and holy, honest, faithful and careful, remembering that good mothers make good children, good children make good men and women, and it is only the good men and women that can make a great and good race of people. Negro women should be the best, the holiest and the most chaste of all women. Very much depends upon her conduct. If the Negro race must take its stand along side of other races it must come through the women. No race of people can rise higher than its women, but to have these women we must start at the cradle. The mothers must build the foundation. The school room and church will aid in the construction, but I am sorry to say too many Negro women expect the school room and church to be the constructive forces; but my experience has been that a neglected home life makes, as a rule, a worthless, trifling boy or girl, either in or out of school or church. They are easily led astray, and their greatest ambition is found in being a saloon loafer, a vagrant and a fake.

It is this class of Negroes that Dr. Washington so earnestly and persistently requests the race to get rid of; it is this class of Negroes that hang as a mill stone about the neck of the race, and the mothers are responsible for it. It is their sad neglect of the proper home training, trusting entirely too much to the school room and the church.

The race will advance only so far as the women advance. We must start at the cradle.

MRS. BUSH.

Race Pride and Christian Training

We see in this subject many phases, and in each many perplexing and knotty questions. Our part in the uplift of the race is to do as much as any other race of women, and much more in some respects. We are a peculiar people in that we have the great distinction of being a colored people. We in our homes should begin by teaching our children that the honor of the race is with them and that they must ever hold it sacred. Have each child to feel that it is great to be good in every sense of the word. The women of other races have been told to begin the training of their children a hundred years before they are born, hence the women of the race to-day are training the children who are not to be born in a hundred years. So the mothers should be hopeful, ever cheerful, truthful, thoughtful and deeply spiritual, always keeping in mind that not even Christ can change those natural tendencies of our children without their consent.

Every woman in the race should see to it from now on that her child is well born, and the work of training will be helped much. The women should be so organized that they could be in touch with each other, ever remembering that the race can not rise higher than its women. The mother of our Saviour is a beautiful character study for the women of our race. In her simple walk of life, but divinely good, God sought to exalt her, and not only through her to lift her race, but the

the race of mankind. What she was to mankind every woman in the colored race should strive to emulate. The greatest need of the race to day is educated Christian motherhood and well regulated homes, where mother and father agree in the right rearing of their children. Our women should be gentle and genteel. So live that they can look the world in the face and say, "My race is poor, but we are honorable and self-respecting." Do not try to be white women, for there are far greater achievements than that of fair complexion. We are a race in the race of life, and let us fill our minds with deeper subjects than the coloring of things or people. We should be to the race what the Holy Ghost was to those disciples in that upper chamber, an inspiration of power and goodness.

MRS. M. A. DILLARD.

Influence of Home Life

A woman's part in the uplift of the Negro race is not different from her part in the uplift of any race. If she has any part in uplifting her race, it is essential that she shall, first of all, be somebody. She should have a distinct individuality, compelling the respect of the world by her virtues and womanly qualities. She should be a good homemaker and home-keeper.

Now, since "home is where the heart is," it should be made a pleasure resort, a place of consolation, a haven of rest for husband and children. Her presence should be longed for and sought after. She should be companionable with the children, thereby saving them from obnoxious and degrading companions. By her example she should teach



MRS. L. B. NORRIS

others to be loving, cheerful, affectionate, patient yet courageous.

She should be the center and source of the social life of her race. She must fix public opinion. Through her efforts a double standard of morality must die. As a rule, man will descend to any depth that woman will tolerate; hence she must exert her influence, impress her opinions, and enforce her will, that she may prove herself an effectual helper in uplifting her race.

Through such efforts as our club women are putting forward, the Negro race is being uplifted and enlightened. In the mothers' meetings it is sought to investigate and ameliorate those existing conditions which tend to keep the race down. Through the study of our besetments in the home, church, public and private life, and through the untir-

ing labors of our public spirited women, the race has been and continues to be uplifted. The great value of the work done by club women and their kind in a community is not generally known and appreciated. In numerous cases women make great sacrifices to accomplish what may in itself seem small, but which really helps no little in uplifting the race. This is as it should be; for it is the masses that must be lifted, hence the more favored few must exert themselves to the last in one continuous effort to remove ignorance and all forms of vice.

As our noble women rise in the scale of progress, they certainly carry with them the whole Negro race.

MRS. L. B. NORRIS.

High Ideals

Our women have and are preparing themselves to help lift their race to a higher plane. Only in forty-three years we have been taught the importance of having a substantial foundation on which to erect the building of our lives, so important, I believe, of the many places our women are filling today. We should begin in the home. Home influence is either a blessing or a curse, for good or evil. Whatever may be our condition or calling in life, keep in view the whole of our existence; let us not act alone for the present but for the future. We should set a high standard of life, even though we may not always be able to follow it.

Truthfulness is a cornerstone in character. If it is not firmly laid in youth there will be ever afterward a weak spot in the foundation. I believe good character is power; it makes



MRS. S. J. AMBUSH

friends; it is the highest lesson of religion—the very first children should learn, the last our men and women should forget. In homes where the principle of good character is taught will come forth more such men and women as Washington, Miller, Harriet Tubman, who made every sacrifice for her race; Mrs. M. C. Terrell, Mrs. Lucy Thurman, and many others who are lifting as they climb.

MRS. S. J. AMBUSH.

Afro-American Woman and the Church

Under ordinary conditions no organization among our people is doing more for the uplift and the improvement of the race than the Church; and this is becoming more effective as they increase in membership, and this membership

becomes more intelligent and better disciplined.

Being largely spiritual in character, our people turn more easily and naturally to the Church and its work than they do to any other kind of effort, and it is rather an exception to go into a community where our people are largely represented and find any kind of public enterprise in which the Church in some remote way is not an effective agency.

The religious tendencies of the race were early manifested in the organization of churches, and they ante-date any other movement among the people, and, even in their crude and weak condition, they became potent factors for good in every community.

These churches at first, while largely primitive in organization and worship, were still the avenues through which the activities of the pioneers found vent and development, and from them every organized effort has received inspiration and encouragement. So general is this opinion that the leaders in religious thought and effort have become the leaders in nearly every fraternal, business, educational and reform movement which has been inaugurated or prosecuted for the improvement, development or advancement of the race.

Every denomination has found in the progress of years that it mattered not how much has been accomplished along any line in the work in which they are engaged, that this could be improved by enlisting the service and co operation of its intelligent and consecrated women more generally. As rapidly as these churches have increased in numbers and membership, it is a recognized



MRS. MAMIE E. STEWARD

fact that the increase in membership among the women has been greater than that among any other class of members, and on account of their piety, sincerity and devotion, they lead in worship, consecration and effort in all enterprises, and in every cause in which the church is interested or directing its energies.

So great has become the influence and usefulness of women in the church that it has been found not only essential, but decidedly helpful to supplement their work by separate and distinct organizations of women, who not only labor especially among women, but through them to the membership in a way that is not only conducive to their growth but to the material and spiritual uplift of the community in which their organizations have access and labor. Missionary societies, Educational bands,

Y. W. C. A. associations, W. C. T. U.'s, Aid societies, and such organizations of women are now almost as numerous as are the churches, and no one scarcely ever questions the wisdom of their organization, and cheerfully concedes the fact that they are doing in their distinctive fields a wonderful amount of work which is contributing to the making of substantial progress along the lines indicated by their plans and rules. In many of the states the women have been formed into distinct organizations, by the churches or by the denominational organizations, for the purpose of doing specific work along missionary and educational lines and in the interest of reform movements. The reports show that these movements have been eminently successful and, aside from the interest aroused and the enthusiasm created, thousands of dollars have been raised for the establishment and fostering of the work of the Church. Indeed, it has been said to our credit that many of these enterprises would have failed had it not been for the splendid work which the women have done in several of the states, and be it said to our credit, it is being done unselfishly and without ostentation.

It has not been my purpose to give you an array of figures as an evidence of the effectiveness of the work of women in the Church, but rather to call your attention to the self-evident facts which stand as a towering monument to the work and worth of thousands of consecrated women who have given their time and talent, and in many cases their money, to the higher elevation of the race in moral, religious,

Certainly you will agree that while we need that fine type of delicate and lovely womanhood, which so effaces itself that we are conscious of its presence only by its sweet fragrance, we need, also, for these hazardous and critical times that strong, self-reliant type of womanhood—Spartan-like in faith and courage.

We are told by one writer that the Home is one of the three immutable things of life, and the glory of Christendom. Hence, it is true that to woman is allotted the highest and most blessed part of the work of racial uplift. Universally it is conceded that in this development of our home-life, the salvation of the race is in the hands of its womanhood. Our highest and greatest need is more homes, better homes where character is molded and life made worth while by refining influences. We need a deeper reverence for home ties. Deep root must be given the truth that:

"Home's not merely four square walls,
Hung with pictures richly gilded;
Home is where affection calls,
Filled with shrines the heart hath builded."

All of this then is peculiarly woman's work to which she may devote a volume of loving service.

It does not seem meet, however, that any woman should feel that her efforts are limited to her own fireside. Home-life is just now in its formative state among us, and, at this period of racial development, the very womanly woman is she who, while seeking ever for the highest and purest ideals for her own home, yet has a heart and an ear for the crying needs of humanity and who is willing to consecrate body and soul

as a rock whereon the race may build firm and sure.

The women of a nation or people are generally conceded to be the indirect arbiters of its fate. There seems to be no reason why the Negro race should prove an exception to this rule. Every woman then should be an intensely interested student of all questions that can possibly affect the progress of the race. While we may not be permitted to directly deal with the world's movements, the strength or weakness of our influence is the strength or weakness of our manhood.

In the awakening of the "New South," we witness it disturbed to its foundation in its efforts to make absolutely of one class of its citizens "hewers of wood and drawers of water." The revolt of this one class against the edict that it shall thus be disposed of in its entirety subjects it to constant and cruel oppression. But there need be no utterly hopeless resignation to existing wrongs and humiliations so long as the women of the race, with their energy, directness and earnest urgency, press forward in a righteous cause. Their faith will not waver nor shrink for it has come to them as a rich inheritance from mothers who, though bleeding under the cruel lash of slavery, could sing the Song of Moses and the Lamb and hold joyous hope for the dawn of freedom.

Work, pray and hope—this seems to be woman's part in the uplift of the race. MRS. ADDIE W. HUNTON.

The Negro Woman and Religion in Problem Solutions

In this stage of racial progression, it

missionary and educational lines, especially in the Home and in the Church. Many of you have no doubt heard of the quaint illustration of the pastor who had been called to a new charge, who in preaching his introductory sermon paid his tribute to the worth of woman by declaring that had there been no female members of the church, that he would preach one sermon, and one sermon only to that church, and that it would be from the suggestive text, "And finally, brethren, farewell." And to the credit of the ministry be it said that this kindly sentiment has found an abiding place in the heart of every one of them who is looking for character, faithfulness in service, sacredness in consecration, stability of purpose and fervency in prayer—the absolute essentials in the work of any church in the saving of the unsaved, the development of Christian character in church membership, and the ultimate and complete success of all for which the Church of Christ stands to-day and has stood in all ages of the world.

No greater heritage could be left to the rising generation by the women of to-day than the fulfillment of every hope for which the Church stands, and the final approbation that "She hath done what she could."

Our club life is the outgrowth of the encouragement and inspiration which the Church has given to the work of women in the Church and, as a "little leaven will leaven the whole," so have the small beginnings of organized work among women led to these general movements, both state and national,

that have brought out so prominently the great possibilities of Christian womanhood.

The training which these organizations have given the women in the Church has fitted them for the organization and operation of other agencies which have proved potent agencies for the uplift of the home, the culture of the family and the development of refined, elevated and pure womanhood.

Let me commend this spirit to your favor, and may it unconsciously lead us to do better and greater things.

MRS. MAMIE E. STEWARD.

A Deeper Reverence for Home Ties

A woman's part in the uplift of the race. Well, a little thought, and, after all, we conclude that her part is not so intricately connected with the whole as to make it impossible to differentiate it somewhat.



MRS. ADDIE W. HUNTON

the home presided over by woman rises or falls.

At this period, when the Negro race is on the verge of a crisis, I would call on the women to come forward and contribute their full proportion towards the saving of the race. But I would call on them to come forward without departing from the refinement of their character. I call them to the best and most appropriate exertion of their power to raise the depressed moral tone among our race. The Negro women of this country have a greater responsibility resting upon them than they seem to be aware of. We greatly fear that multitudes do not understand their true position and work.

Look into history and biography and you will find, with but few exceptions, that all great men had great mothers. Influence is the power we exert over others, by words or actions, by our lives. We can not ignore this fact and fold our hands and say, "Am I my brother's keeper?" In no age of the

world has Christian mothers and sisters had a greater burden than now.

The elder matrons are passing from active duties. They have contributed their experience and Christian graces largely to the developing of the characters of the present generation. The younger women must take up the burden, not theoretically, but practically, in sobriety, modesty, and with intelligence to wage war upon every phase of immorality among our men. The work of the Negro women is different from that of the women of other races. She must not only carry her own burden, but her sister's burden also.

A majority of our teachers are women, who could assist in the uplift of the race if they could find a few moments in which to impress upon the minds of our children noble ideas of honesty, industry and refinement. It can not be too often repeated that one of the great objects of education is the forming of habits.

MRS. E. F. STERNETT.

Dr. Bowen Honored

From the A. M. E. "Christian Recorder"

THE Christian Advocate of the 6th instant has a magnificent cut of Dr. J. W. E. Bowen, the new President of Gammon Theological Seminary as its frontispiece, followed by a lengthy and valuable editorial on the Doctor's worth and achievements. This is a recognition not before accorded any colored man by this leading organ of the world's Methodism. It tallies well with the other unprecedented honor

enjoyed by Dr. Bowen, his election to the Presidency of the most richly endowed Methodist Theological Seminary in America.

Dr. Bowen came nearer reaching the highest position of honor, that of the full-fledged bishopric, than any colored man in his Church, having been the recipient of flattering considerations in that direction for three consecutive General Conferences.

is hard to differentiate the Negro woman's part from the part of any other factor.

The evolution of the world's races has reached that acute stage when the duty of one woman along lines of betterment, reform, and making substantial must be the duty of every other woman. The Negro woman's work must necessarily be to keep on the alert for the best means and methods bearing a thoughtful world's approval and to see that she gives her full quota of service to a concert of actions in working such methods.

The troublous times are upon the civilization and racial nequalities of this latter day that history shows to have come upon civilization, racial inequalities, and attempts at adjustment throughout the ages.

Races in times past groped blindly in the dark and sought to adjust their differences, which differences were born then as now by reason of superior advantages on the part of one race and an arrogant and unchristian pride engendered because of these advantages. Then as now, there were castings about for the means to bridge the extremes and the ultimate resort of the dark ages was that of the stronger races transforming themselves into human vultures and tearing out the vitals of the weaker. Again and again has this method been tried and the conditions have been more demoralized than helped.

Time is now when a newer, more humane, and all sufficient remedy may be used for the ills of present day racial evolutions and that remedy is applied Christianity.

After a thorough study of the situation, the concensus of opinion among people of large heart, great thought, and far reaching action is that nothing but the religion of the Christ, which happily for this age is effulgent in its glory, can and will solve the problem of the Negro, Caucasian, or any race.

With such a premise, then the part of the Negro woman is clearly to be more than a nominal Christian if she would harmonize with and vitally assist the most effective agent in wiping out racial disagreements and pushing on to increased velocity the wheels of racial progress.

It is her bounden duty to exemplify the ALL CONQUERING religion of Christ in her home and in her dealings of club, social, school, and civic life. Never before in the world's history has the Negro woman's force been so sensibly felt nor her influence so far-reaching in the public life of the nation. If she makes the most of her broad opportunities as she is heard from the lecture platform, through the press, through her club relations, through her influence as a teacher and as a mother who is contributing sons and daughters to the national and civic life; and if she witness in no uncertain way for an application of Christian principles, her part in the solution of racial problems will be well played and of her it may verily be said, "She hath done what she could."

MISS JOSEPHINE E. HOLMES.

Woman's Responsibility

A woman is God's ordained queen in a true home. The men of a nation are what their mothers make them. As a race we rise or fall, as the character of

The Twenty-Fifth Infantry

BY T. GRANT GILMORE

COME, boys! there's a call to arms;
Our country needs our aid;
Don't think of home and loved ones,
Come, fall in the grade.

You know the fathers of this land—
Who died that she be free—
Are looking for us to uphold
The flag of Liberty.

And so they did—each noble black
Went forth to face the foe,
Whose heart was light for country's cause
While home was desolate with woe.

Loved ones prayed to God above
To spare them with His might,
That they return with honor
To their home and land of right.

And God did spare that noble band
To return to home and friends;
They are an honor to their race—
They stand like noble men.

Back to regular duty,
Stationed here and there,—
Though in the service of Uncle Sam
Not welcomed anywhere.

What means this feeling of hatred?
Are we not one of this country's sons?
Have we not done our duty,
Each and every one?

Well, we'll not complain, comrades,
Our forefathers suffered before;
We'll do our duty like soldiers
As they did in days of yore.

But remember there's a bitter feeling
That is moving through this land,
And no matter whatever happens
We will stand up man for man.

From Washington came the order
To the 25th Infantry renowned:
"You will move with all battalions
And be stationed at Fort Brown."

It was on the night of the 13th—
Unlucky for their race—
While defending their lives at Brownsville,
Was the cause of the men's disgrace.

"Let's run them dogs back to their fort,"
One drunken hoodlum cried;
"We own this town," as he raised his gun,
But alas! too late—he died.

The shooting then became general,
Each man's life was in his hands;
On the 13th of August, at Brownsville,
Came a sorrow o'er this land.

Then came the investigation,
Ordered by the Commander-in-Chief,
To bring to a Southern bar for trial,
To add more to their grief.

"Now tell who did the shooting!
And how it all begun;"
But not one word escaped their lips—
That noble band stood mum.

Well, if you will shield the guilty
Your fame as soldiers is erased;
You are discharged, every man of you,—
Dishonored and disgraced.

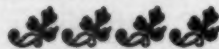


T. GRANT GILMORE.

Ah! but who can say dishonor,
In this land of toil and strife,
When men stand by their comrades
For the protection of their life.

In justice to their comrades,
In justice to their home,
We'll await that final tribunal
When God sits on His throne.

"All hail the power of Jesus's name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all."



Militant Negro Churchmen

Fighters in the World's Battle for the Triumph
of God's Kingdom On Earth

BY RICHARD T. W. SMITH

THERE is no people that is more militant, as churchmen, than the Afro-American. For many years the Negro churchmen have been responsible for many of the results obtained by the Afro-Americans in America. Our bishops, leading pastors of churches, and others have been forceful characters in determining our status as a race.

It is the purpose of THE COLORED AMERICAN MAGAZINE to present to its readers interesting phases of the Negro as churchmen. In this connection we think it appropriate to deal with "Mother Zion" as a church, and in connection with the same present the accompanying sketch of "Mother Zion" and her efficient pastor.

The congregation of "Mother Zion" Church, the oldest Negro Methodist congregation in this country, which worships in 89th street, has one of the most attractive meeting places of all the Afro-American congregations in Greater New York.

During the months of the last summer, while the church was closed for vacation, builders, painters and decorators were busy on the structure, and the interior now presents a most decidedly attractive appearance.

The aggressive pastor of the church,

the Rev. James H. McMullen, organized the members of the church into various auxiliary societies, having for their object the liquidation of the indebtedness incurred in connection with the improvements made in "Mother Zion," with the result that in conjunction with the trustees the present indebtedness of the church ought to be shortly wiped out.

The African Methodist Episcopal Church called "Mother Zion" was the first church established under the auspices of Zion Methodism, of which James Varick was the first bishop. "Mother Zion" is rich in history and tradition.

The congregation that now worships in 89th street was first set apart in 1796 by Bishop Francis Asbury of the Methodist Episcopal Church, who gave the Negro members of that denomination, some of whom worshipped in the Old John Street Church, permission to have independent meetings.

These people organized themselves into a congregation of Negro Methodists, with their own leaders, and their first meeting place was in Cross street, between Mulberry and Orange streets. Three years later, in 1799, they built for themselves a church at Church and Leonard streets. From this church



"MOTHER ZION" A. M. E. Z. CHURCH
89th Street, between Columbus and Amsterdam Avenues

that site was the scene of many interesting gatherings. In the 60's it was the camping ground of patriotic Negroes, who were there uniformed in blue and sent South to fight the battles of the North.

When Bryan began his campaign in 1900 "Mother Zion" threw open her doors to the advocates of the Gold standard, and from her pulpit President Roosevelt spoke to thousands.

Ten years ago the church celebrated the 100th anniversary of its establishment, which was a historic event to Zion Methodism in all parts of the country.

The congregation has had as its pastors some of the most able men of the connection, many of whom have been elevated to the places of general officers of the connection, and from these places have been elected bishops of the denomination.

The present pastor of the church, the Rev. Dr. James H. McMullen, is a Christian scholar, well and favorably known in Greater New York. Rev. J. H. McMullen was born at Chester, S. C., and first attended the Presbyterian College, at Chester. He was also a student at Livingston College, which was founded by Dr. J. C. Price, subsequently attending Buchtel College, at Akron, Ohio, and the Allegheny Theological Seminary, at Allegheny, Pa.

His first charge was at Louisville, Ky., where he served most acceptably, and was sent from that place to Harrisburg. He completed a church for his connection at Washington, D. C., but the crowning work of his useful career was at Boston, Mass., where he sold

the old Zion meeting place and bought a new site, in the Back Bay section of that city, on the corner of Columbus and Northampton streets. Dr. McMullen came to New York to pastor "Mother Zion" Church about three years ago. In this city he has done most creditable work, and has been an active character in working for the uplift of his race. During his incumbency in the pastorate of "Mother Zion" he has made substantial improvement in the edifice, and it is now one of the most attractive edifices owned by the race.

Mr. E. V. C. Eato, the Superintendent of the Sunday School, has served in that capacity for thirty years. Mr. Eato is the youngest son of the Rev. Timothy Eato, who was for forty-five years a minister in Zion Church, and was one of the organizers of the first annual conference, in the year 1820, and was twice pastor of "Mother Zion." During the Centennial celebration of the church, in 1896, Mr. E. V. C. Eato was Superintendent of the school, and as Grand Master of Masons officiated in laying the corner stone of the new church in 89th street.

The 25th anniversary of Mr. Eato's incumbency as Superintendent was celebrated during the pastorate of Rev. M. R. Franklin, D.D., and in 1902, while Rev. J. Sulla Cooper, D.D., was pastor, the School Board conferred upon him the title of Honorary Superintendent, at the same time presenting Mr. Eato with a silver loving cup.

After a year's rest he again assumed the duties of office, and at present he is found loyally at his post every Lord's



REV. JAMES H. McMULLEN, D.D.

sprang the great African Methodist Episcopal Zion denomination, which now has over six hundred thousand members, and of which Bishop J. W. Hood is the senior Bishop.

The church in Church and Leonard streets, in the days of slavery, served frequently as a shelter for slaves, who,

escaping from the South, sought freedom on Canadian shores, and many interesting events have occurred in this thrilling connection. From Church and Leonard streets "Mother Zion" Church moved to West Tenth and Bleecker streets, where it worshipped for many years. The congregation on



MR. JOHN J. T. JACKSON

Day. His delight is in grasping the hands of former pupils and considers his duties a life work, and his teachings and labors a great privilege, and besides a blessing to his fellow men.

While loyal as a churchman, Mr. Eato is broad in his religious views, while one of his most gratifying pleas-

ures is to tell reminiscences of his early days.

The Board of Trustees of "Mother Zion" is composed of men who by long experiences are well qualified to fill the responsible positions to which they have been elected, and several of them have been closely identified with the

splendid new edifice in 89th street.

John J. T. Jackson has been for several years President of the Board, as well as Chairman of the Building Committee. Mr. Jackson was born in Hudson, N. Y., but spent the most of his early life in Newburg, under the fostering care of the late Bishop and Mrs. Joseph P. Thompson. He has filled various positions in the church and is well fitted to supervise the temporalities of which he is the head. For several years Mr. Jackson has been Grand Treasurer of M. W. Grand Lodge of Masons of the State of New York and is a Mason of the 32d degree.

J. J. Hutchings is the versatile secretary of the Board of Trustees and has been for many years a trustee of the church. He is a prominent member of the Masonic Order, with high rank, as well as being honored with a responsible position by his comrades of Thaddeus Stevens Post, No. 255, of the Grand Army of the Republic. He is a veteran of the War of the Rebellion and has a brilliant army record. Next to his church affiliations the G. A. R. engages his most earnest attention and is the recipient of his most arduous labors.

The treasurer of the Trustee Board is Thomas H. Harrison, who was a member of the old church for many years, but always avoided the duties and responsibilities of a trustee of the church until the present time. He is now serving his first term, but his record for honor and integrity ranks high and the membership of the church gives him its fullest confidence. He claims Middletown, N. Y., as his home, and is a man in the prime of life with great pos-

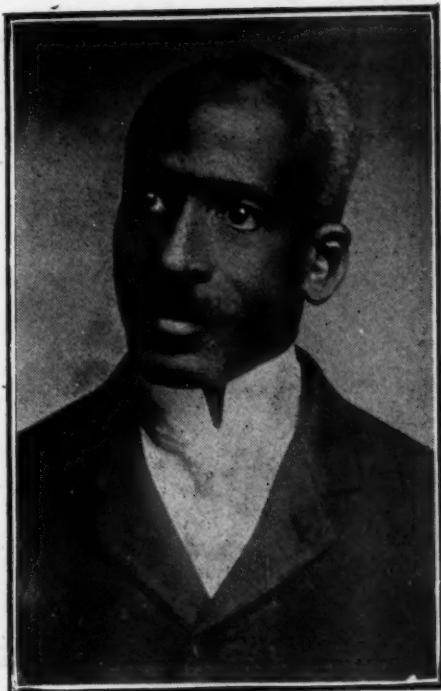


THOMAS H. HARRISON

sibilities before him.

The other members of the pastor's official family, in the Trustee Board are: Philip H. Richardson, for many years an active member and closely allied with the work of the Sabbath School; James E. Nickerson, for over thirty years an effective class-leader; Richard H. Porter, who is also a class leader; and these aggressive churchmen, Wm. N. Brown, Edward Wise and E. V. C. Eato.

In the very responsible position of Church Clerk the present incumbent, Alonzo A. Rives, has served for two years and gives high satisfaction to both pastor and people. He is the son of the Rev. R. S. Rives, D.D., pastor of Broadway Tabernacle, Louisville, Ky. Mr. Rives claims Livingstone College as his alma mater, and to the several positions



JAMES H. NICKERSON

he has filled he has brought much efficiency, and as a Sabbath School and Christian Endeavor worker is an energetic and forceful character.

The mention of the names of Mrs. Alexina Thomas, president of the Board of Stewardesses; Mrs. Charlotte A. Fisher, president of the United Sons and Daughters of Conference, and Mrs. Jane Thomas, president of the Ladies' Pastoral Christian Union; unites the past and present history of the church.

The work of the women auxiliaries of the church covers the period of the closing history of "Mother Zion" Church, corner of Church and Leonard streets; the intervening period, when the church was at the corner of West 10th and Bleecker streets; and their present activities as leaders in their new church.



MRS. ALEXINA THOMAS

Their long service dates back to their earliest life when they consecrated themselves to the church and now while passing the meridian of life they are still working zealously for God, church and humanity. Truly it can be said of each of them—"A woman that feareth the Lord, she shall be praised."

The Daughters of Conference as an organization is now over eighty years old and has done effective work in aiding the ministry. The Board of Stewardesses is always on the alert to help the church, and the Ladies' Pastoral Christian Union assists the pastor in finances as well as in visiting the sick and afflicted among the members and friends of the church. Among the others associated prominently in these official duties are Mesdames Mary C. Bentley, J. Vogelsang and Ruby T. Johnson.

An Aggressive Young Man



HENRY C. PARKER

THE record of the sale of stock of the Afro-American Realty Company was broken during the past month, and the credit for this splendid achievement is due to Mr. Henry C. Parker, the special agent of the company. Besides the credit due Mr. Parker, the wisdom of the Negro investors is also attested, and their con-

fidence in the Afro-American Realty Company as an investment is shown.

The labors of Mr. Parker in behalf of the company during his incumbency in his responsible position in the Afro-American Realty Company have been energetic and interesting, but are of no surprise to those of his friends who are acquainted with his hustling proclivi-

ties. He is possessed of those attractive personalities that win friends for him and win supporters to the cause that he espouses. Mr. Parker is most enthusiastic for the success of the company that he represents, and from his canvass during the past month among the stockholders, he says that the future of the company is most hopeful. He has already mapped out a line of work for 1907, which promises big results for the company for the present year and that will make handsome returns to those who shall become purchasers of the stock.

Mr. Parker, although young, has an interesting personnel, and is a man of intelligence, energy and business sagacity, and his rise in New York has been rapid. He came to the Metropolis from North Carolina, his native state, twelve years ago, and sought service in a private house. He remained in such work long enough to become acquainted with the geography of the city, and then became an elevator conductor for the Continental Insurance Company. He early attracted the attention of the officials of the company, and they suggested to him that he might increase his income by writing policies during the hours he was absent from the building. It was not long before Mr. Parker decided to devote his entire time to the writing of policies. He developed rap-

idly an insurance business that marked him a man of more than ordinary ability.

Soon after the Afro-American Realty Company was organized Mr. Parker was offered an agency. He sold more stock in a week than any two agents had sold in two weeks, and increased such sales each week. The Board of Directors, appreciating the value of the service he was rendering, made him special agent. The increase in sales of stock through him more than justified the wisdom of the choice. It is doubtful if the Afro-American people of New York ever became so materially interested in any venture as they did in the Afro-American Realty Company, through Mr. Parker's activity. Nine months after his appointment as special agent he was appointed general agent, with power to appoint agents for any field. Mr. Parker obtained a job, and upon such built a position. He has done what few colored men like to do. He has made himself almost indispensable in the workings of one of the largest corporations of the race.

Mr. Parker is a good citizen of whom New York is pardonably proud, and for whom the future is exceedingly bright. He is a leading member of the Abyssinian Church, a member of St. John's Lodge, F. A. Masons, and is interested in all public movements.

ACCOUNTABILITY

FOLKS ain't got no right to censuah' othah folks about dey habits;
Him dat giv' de squir'ls de bushtails made de bobtails fu' de rabbits.

[From Dunbar's "Lyrics of Lowly L."

First to Realize Roosevelt's Unfairness



REV. J. E. C. FERNANDERS

REV. J. E. C. FERNANDERS, pastor of the Metropolitan U. A. M. E. Church of 85th street, near Third avenue, is due very great credit in being the first to call the Nation's attention to the outrage perpetrated upon the race by President Roosevelt's action in dismissing the

Negro companies of the 25th Infantry from the United States Army "without honor."

When the President's order was promulgated to the Negro soldiers demanding that they should become "informers" on their comrades, Rev. Dr. Fernanders was among the first to

appreciate the iniquity of the President's order, and declared that it portended injury to the race, and was the establishment of a precedent that would prove dangerous in the future.

When the President's order of dismissal of the Negro soldiers from the army because they refused "to peach" on their brethren was issued, Rev. Fernanders stood upon the floor of the General Conference of his connection, which was then in session in this city, and denounced the action of the President as being a cowardly betrayal of the race on the part of the President, and demanded that the General Conference go on record as protesting against the action of Mr. Roosevelt.

When the daily papers published the Rev. Fernanders' caustic remarks in arraignment of the President, several of the "big men" who were present at the General Conference became "alarmed" and declared that the President was "too good a friend of the race" to be denounced. But Dr. Fernanders was undaunted, and said that he stood by his words and that time would prove his assertion, that "the President has sacrificed the Negro upon the altar of Southern prejudice," true.

The pastor of the Metropolitan was prophetic in his declaration, for since that time every newspaper in the North, East and West has declared the President's action illegal, churches have termed it unjust, publicists have branded

it as cruel, and pulpit and pew have called it damnable.

While Rev. Fernanders has been justified in all that he said in denunciation of Mr. Roosevelt, yet when his attention was called to the fact that he was the first of the race to appreciate the significance of the President's first step in the matter, he expressed no inclinations of elation over the fact.

Rev. Fernanders, while deeply concerned as to all that affects his race, and is zealous that it shall attain all its rights and immunities under law and constitution, yet is not one of those whose voice is often "heard in the streets." As pastor of the Metropolitan Union American M. E. Church in East 85th street, one of the oldest religious denominations in America, Rev. Fernanders ministers to a large congregation that is deeply devoted to him and possesses a large amount of race pride inculcated from the teachings of their pastor.

He is the representative of the third generation of his family that has been identified with the long and splendid history of the Union American M. E. Church, and occupies a prominent place in the affairs of his denomination.

His church is an attractive meeting place, the various auxiliary societies and lyceum are accomplishing a splendid work among both young and old people, while the officers of the church are conscientious men, giving splendid aid and co-operation to their energetic pastor.



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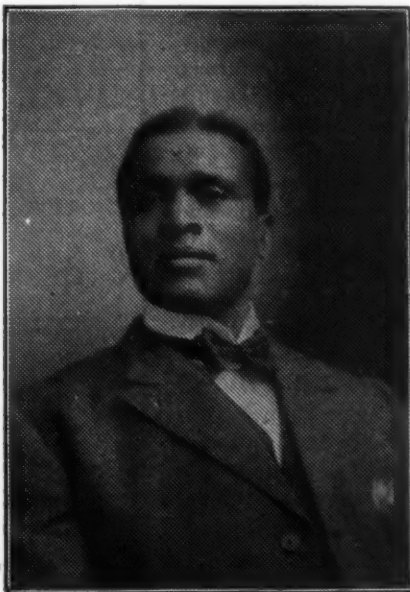
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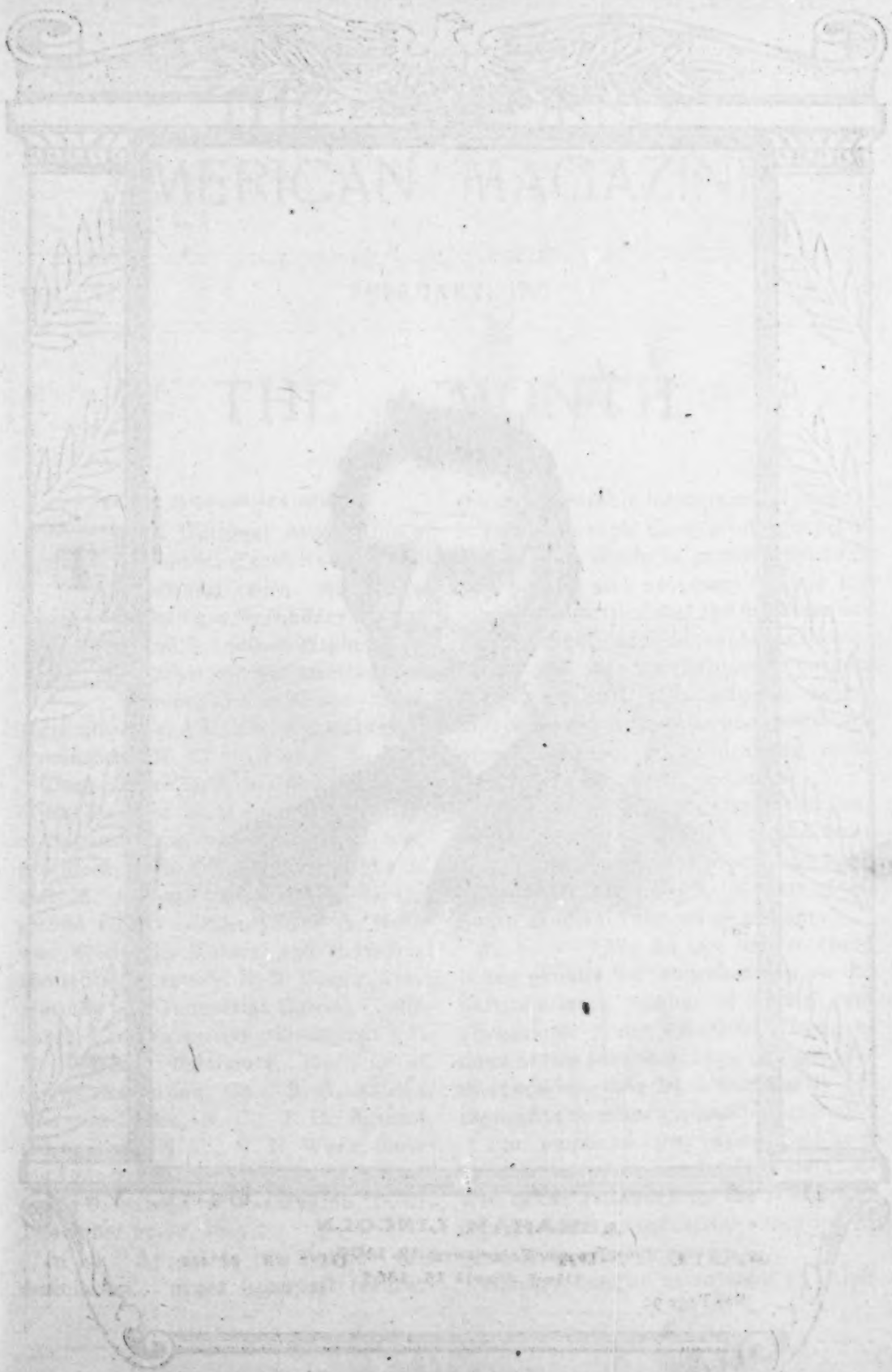
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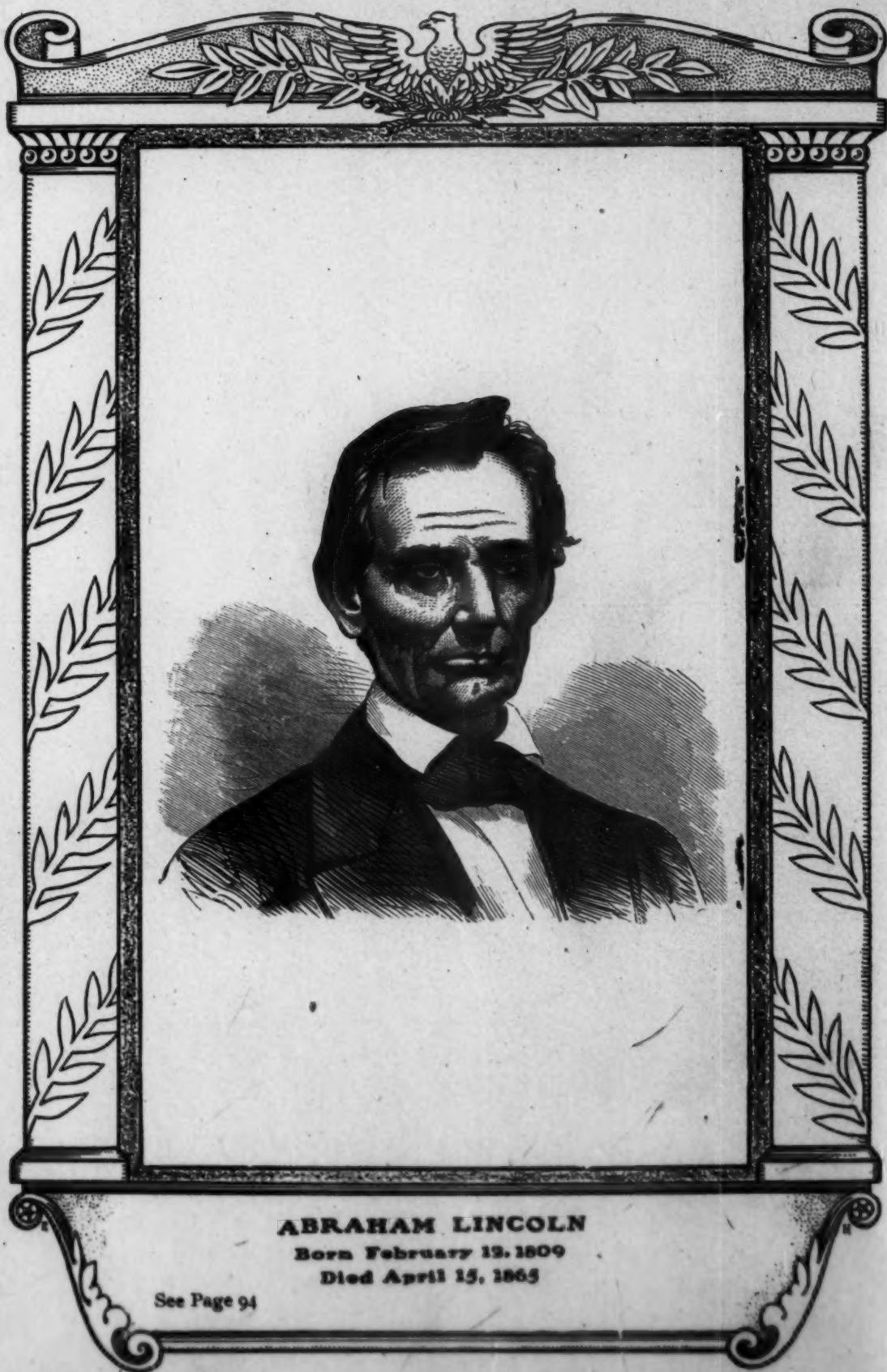
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See Page 94